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The CHRISTIAN CENTURY

Published Weekly

What Is Truth for Christians?

By W. Norman Pittenger

Backing Away from the Truman Doctrine

An Editorial

Why Should Russia Fear Us?

By Oswald Garrison Villard

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In This Issue

OSWALD GARRISON VILLARD is the dean of America's liberal journalists. For many years owner and editor of the *New York Evening Post* and the *Nation*, Mr. Villard has an enviable reputation as an authoritative writer on military affairs. To comprehend the part which he has played in making independent journalism a factor in public affairs, we recommend the reading of his autobiography, *Fighting Years*.

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A Correction

In our issue of May 28 this column identified Alexander Stewart with the Peace Commission of the Methodist Church. This was an error, since his connection with that body terminated when he undertook a special assignment with the American Friends Service Committee.

Notice to All Christian Century Subscribers

In the future, Christian Century Foundation, an Illinois corporation organized not for profit, successor to The Christian Century Press, Inc., will publish The Christian Century, and will fill all subscription orders which have been received by The Christian Century Press, Inc., as of this date. A statement of intent to dissolve The Christian Century Press, Inc., was filed in the office of the Secretary of State of Illinois on June 10.

All subscription orders received hereafter will be accepted and filled by Christian Century Foundation.

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June 25, 1947

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Calendar of Coming Events

June 24-29. Annual Convention, United Evangelical Church, Racine, Wis.
June 25-29. Rock River Annual Methodist Conference, Rockford, Ill.
June 27-July 3. Northfield Missionary Conference, East Northfield, Mass.
June 30-July 6. Lutheran World Federation, Lund, Sweden.
June 30-July 10. American Christian Ashram, Wernesville, Pa.
June 30-July 18. Summer School for Town and Country Pastors, Westminster Theological Seminary, Westminster, Md.
July 1-19. Institute of Race Relations, Fisk University, Nashville, Tenn.
July 1-31. F.O.R. and C.O.R.E. Interracial Workshop, Washington, D. C.
July 2-16. Annual School for Town and Country Ministers, Emory University, Ga.
July 3-17. Summer Institute for Social Progress, Wellesley, Mass.
July 5-19. International Missionary Council, Whitby, Canada.
July 7-18. Faribault Summer School of Christian Education, Faribault, Minn.
July 7-18. Industrial Relations Conference for Church Leaders, University of Wisconsin School for Workers, Madison.
July 8-13. International Christian Endeavor Convention, San Francisco.
July 8-17. Annual Institute on Church Music and Worship, Ohio State University, Columbus.
July 9-16. General Synod, Evangelical and Reformed Church, St. Louis.
July 14-24. American Christian Ashram, Green Lake, Wis.
July 14-Aug. 22. Summer School of Pastoral Care, Massachusetts General Hospital, Boston, and University Hospital, Ann Arbor, Mich.
July 16-23. Conference on the Christian World Mission, Silver Bay, N. Y.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.
July 20-23. International Children's Work Conference, Des Moines.
July 21-25. Illinois Methodist Ministers' College of Christian Life, Urbana.
July 22-31. Alberta School of Religion, Calgary.
July 22-Aug. 1. World Conference of Christian Youth, Oslo, Norway.
July 23-27. International Sunday School Convention, Des Moines.
July 24-31. Annual Conference on the Small Community, Yellow Springs, Ohio.
July 27-Aug. 2. Midwest Conference on Missions and Adult Education, Lake Geneva, Wis.
July 27-Aug. 6. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 28-Aug. 2. United Christian Adult Conference, Frontenac, Minn.
July 28-Aug. 2. Summer Conference for Ministers, McCormick Theological Seminary, Chicago.
July 28-Aug. 9. American Christian Ashram, Geneva Point Camp, Lake Winnipesaukee, N. H.
July 29-31. National Methodist Rural Life Conference, Lincoln, Neb.
July 29-Aug. 3. Baptist World Convention, Copenhagen, Denmark.
July 29-Aug. 3. International Convention, Disciples of Christ, Buffalo.
Aug. 3-7. World Convention, Churches of Christ (Disciples), Buffalo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, JUNE 25, 1947 NUMBER 26

EDITORIAL

UNDER the urging of Nehru, Patel and Gandhi the Congress party voted on June 15 to approve the British plan for setting up two independent dominions in India. Since the Moslem League had endorsed the proposal a week earlier, this vote by the nationalist party is being widely interpreted to mean that the issue of India's future is now settled. The new states—which the press insists on calling Pakistan and Hindustan, although the latter name will almost surely be rejected by the Congress party—are expected to launch their careers within another six weeks, and Lord Mountbatten, the viceroy, is reported to have purchased his ticket to leave for London on August 15. It may work out that way, but it is still too early to be certain that it will. The Congress party attached to its acceptance of the British plan a proviso that the princely states would not be permitted to proclaim their independence, but must join one or the other of the new dominions. Since the important states of Travancore and Hyderabad have already announced that they intend to be independent, and other princely states are expected to follow their lead, this Congress proviso may still wreck the whole scheme. Yet there is plenty of basis for the nationalist belief that the problems of an independent India can never be worked out if the country is pockmarked with nearly five hundred principalities, most of them pocket despotisms, breaking up all semblance of physical unity in the proposed dominions.

India's Partition Draws Closer

Congress Continues to Play Politics with Wool

THE STORY was told in these columns last week of how the House of Representatives, in an attempt to garner votes from sheep-growing states in the presidential election next year, had boosted the tariff on wool and thereby threatened the outcome of the International Trade Conference at Geneva. Since that editorial paragraph was written, House and Senate conferees have agreed on the final form in which the bill will be presented to the President. In the face of remonstrances and pleas by Mr. Truman, General Marshall and Undersecretary Clayton the conferees did not have the brazen gall to approve the outright tariff boost passed by the House. But they worked out something which, from the standpoint of a Republican Congress trying to put a Democratic President in a hole, looks almost as good. They have provided that if wool imports threaten to lower the now tremendously high profits of the domestic wool producers the President must either impose the additional import fees of the House bill or gain the same end of keeping up domestic prices by establishing import quotas. The President would thereby be put in a political quandary. If he imposed the fees or the quotas he would wreck his own International Trade Conference; if he didn't he would lose the votes of the sheep-raising states. This may look like slick politics. It is also evidence, from the standpoint of America's world responsibilities, of the dismaying political immaturity of the Congress of the United States. If we exclude other nations from our markets, so that they cannot obtain the money to buy our goods, then our export trade can be kept going only by endless and never repaid loans.

The Cardinal Looks For Trouble

IF Cardinal Spellman really wants an anti-Catholic fight, he can have one. There is none now of any serious sort, and there will be none unless he and his cohorts continue the policy which he illustrated so strikingly in his speech at the Fordham University commencement. The gist of that speech (reported in the *New York Times* to the length of two columns beginning on the front page, flanked by two columns more on other aspects of the Fordham commencement) is that Protestants are "waging a crusade of bigotry against the Roman Catholic Church," with "The Christian Century spearheading the attack." This is flattering but inaccurate. There is no attack. There is, however, the beginning of a spirited defense against certain aggressive policies by which Roman Catholics are trying to get for their church certain special advantages from the government. In that defense, The Christian Century is glad to play its part. If Cardinal Spellman sees fit to

consider that resistance to any program initiated by the hierarchy is equivalent to an attack upon the Roman Catholic Church, he is creating an anti-Catholic movement by definition, and he can easily bring on a real one. The bulk of his address was devoted to discussion of the school bus issue, with collateral reference to Protestant opposition to the demand for public money for Catholic schools. On these topics he has no arguments except those that have been many times answered. The central thesis reduces to this: To refuse to give the church anything it wants is to wage a crusade against it and stir up bitterness between Catholics and non-Catholics. This is bad social philosophy, and it is equally bad Catholic theology. Canon law does indeed declare that "the church is a perfect society," but it does not say that every action performed or every plan projected in the name of the church is perfect and therefore not to be criticized. Even a Roman Catholic layman is within his rights if he opposes the use of public money for the maintenance of Catholic schools or for transporting pupils to them. If he does so he will doubtless be subjected to strong pressure to make him change his mind or keep silent, but he will not be attacking the church. Protestants have the same right. There will not be any "crusade against the Roman Catholic Church" unless its leaders, like Cardinal Spellman, go on denouncing as anti-Catholic "bigotry" and "bias" every criticism of Catholic procedure or every word of opposition to Catholic demands for special privileges.

A Crusade Worth Fighting

THE ONLY CRUSADE The Christian Century is interested in having a part in is a crusade for a better world. In that crusade, Protestants and Roman Catholics ought to be on the same side. They can be on the same side, and to a great extent they are. Cardinal Spellman would agree with this. Indeed, his commencement address at Fordham gets away from the bus question long enough to point out the unhappy consequences that would flow from a revival of religious tensions in the presence of forces which are hostile to all religions and which deny the human values which all religions defend. This is a truth which all should recognize. Those who are on the side of the angels should work together for the things to which they are committed and should postpone their quarrels until some less perilous season. Under what conditions can they do that? *Only if each group will refrain from grabbing for special advantages for itself under cover of the common danger.* If any group—Roman Catholic or any other—pursues the policy of clamoring for special favors from the government and a unique status in the state, it becomes the duty of others to divert part of their energies to checking such encroachments. The resultant tensions must be charged against the selfish program of the group that grabs, not against those who resist. That is precisely the present situation. If the cardinal sincerely desires a common Christian front against the enemies of God and Christian morality, he can help to gain that end by ceasing to clamor for special advantages for the Roman Catholic Church and by desisting from the folly of finding a "crusade against the Roman Catholic Church" in any act of resistance to one of its programs of encroachment. Otherwise he may actually get the crusade which he and The Christian Century would alike deplore.

Objectors' Pay May Help Save the Starving

AT A TIME when organized labor is raising the cry of slavery because of some provisions of the Hartley-Taft bill, it is not too late to recall that the treatment of conscientious objectors during the war provided a precedent for forced labor in the United States. Now, however, it appears possible that a modicum of justice will be granted these men. Representative W. Sterling Cole of New York has introduced in Congress a bill transferring $1,200,000 earned by conscientious objectors to the United Nations Children's Emergency Fund. This money accumulated in the public treasury from the wages paid by farmers for the labor of young men from the Civilian Public Service camps. Polls taken among the men whose "work of national importance" created the fund indicate that they heartily approve this use of the fruits of their toil. The Children's Emergency Fund, set up on recommendation of former President Hoover, will be used to feed and clothe the innocent child victims of war in Europe and Asia. Representative Cole's bill cleared its first hurdle in the race to become law before the expiration of Congress when it received the approval of a subcommittee of the House armed service committee on June 12. It must still win the endorsement of the total committee and of the House. Congressmen will be sure to hear that some of the more benighted veterans' organizations oppose the bill. The legislators should be informed by others that this bill should pass because of the lives this now idle money will save and as a measure of long delayed justice to the men who earned it the hard way.

Rian Reunites with the Presbyterian Church

ON June 10 Dr. Edwin H. Rian, one of the ministers who left the Presbyterian Church a decade ago with J. Gresham Machen to become president of the Westminster Theological Seminary, sought and was granted readmittance to the church and reordination to its ministry. The reasons which led him to return to the church "in deep humility and in sincere repentance" constitute a sweeping repudiation of sectarianism, that abiding scandal of Western Christianity. Dr. Rian is now convinced "that the formation of the Independent Board for Presbyterian Foreign Missions and the separatist movement which it fostered was wrong because it disrupted the unity of the Church of Jesus Christ." Going back to Calvin's *Institutes* and to the Scriptures which they expound, he now believes that "the visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." With the Westminster Confession of Faith he believes that "par-

ticular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered and public worship performed more or less purely in them." He accepts the "preaching of the Word of God and the administration of the sacraments according to the institution of Christ" as the "two marks of a true, visible Church of Jesus Christ." He agrees with Calvin that the Roman Catholic Church "had subverted the marks of a true church," and he justifies Calvin's departure from that body on these grounds and not only because it was corrupt in practice. Like the Genevan reformer, he repudiates "the Anabaptist heresy that only a pure church is a true church" by noting Paul's conduct toward the corrupt Corinthian church. He says with Calvin: "But it is one thing to avoid familiar intercourse with the wicked; and another thing, from hatred of them, to renounce the communion of the church." Rian holds that "whenever a church in its profession of doctrine adheres to the Bible as the Word of God and the administration of the sacraments according to the institution of Christ, even though the practice of the church may not be up to its profession and even though there may be hypocrites and unbelievers in the society, that church is a true, visible church of Jesus Christ. Anyone separating from such a communion is disrupting the unity of the Church of Jesus Christ."

Russia Presents Atomic Control Proposals

WHEN Mr. Gromyko told the atomic energy commission of the United Nations that Russia, in addition to demanding outlawry of atomic bombs and an end to their manufacture, proposed that the agreement to do this "must be complemented by the establishment of a comprehensive system of international control, including inspection," we declared that hope for an effective method of heading off atomic warfare was not dead. (See last week's Christian Century.) Since then Mr. Gromyko has placed before the U.N. commission Russia's detailed proposals for doing just this. They may be read in their full text in the *New York Times* of June 12. They still do not agree at all points with the Acheson-Lilienthal-Baruch plan placed before the U.N. by the United States. Instead of a separate international "authority" to inspect atomic energy developments and control experimentation in that field, somewhat after the TVA pattern, they would continue the present atomic energy commission of the U.N. as the future control commission, and in case of trouble they would refer to the Security Council of the U.N., where the veto privilege of the great powers remains in force, for action. But why should Mr. Gromyko's presentation of these Russian counter-proposals have immediately been followed by warnings to the American public, from men like Mr. Lilienthal and Senator McMahon, not to be taken in by Soviet trickery? These proposals are what they are. They are couched in clear language. They deserve to be considered on their merits. The average American is already sufficiently on his guard not to be easily duped by Russian deviousness. But he sincerely wants some plan of international control that looks workable in effect before the end of the four-year period which, he has been officially told, represents the utmost limit of time remaining before atom bombs get into the hands of all the big nations. Mr. Gromyko's counter-proposals offer a basis of negotiation toward this end. They suggest that the Russian approach to the problem is by no means as intransigent as it formerly seemed. And the Russian request that the U.N. commission lay the two plans, the American and the Russian, side by side and work out a report on the basis of such a comparison seems to us reasonable.

Jews Oppose National State in Palestine

THERE HAS been so much misrepresentation of the Palestine issue in the press that it is wise occasionally to remind ourselves that many of the most influential Jews in the country are openly opposed to Zionist nationalism. Such an occasion is provided by representations made to the United Nations by the American Council for Judaism. This body, of which Lessing J. Rosenwald of Philadelphia is president, asks the United Nations to prevent the creation of a Jewish state and to "take into account the resettlement of displaced persons of all faiths in terms of world-wide humanitarian action." It petitions the world organization to protect the rights of all Jews in the countries in which they are and seek to remain citizens. It repudiates the conception that the Jew is not completely and wholeheartedly a citizen of the country in which he resides or that he has any right to claim a dual citizenship or to indulge a divided loyalty. The American Council urges the United Nations to "provide for the dissolution and banning of all those instrumentalities and agencies that seek to establish, maintain and foster a peculiar national association between Palestine and those of Jewish faith throughout the world." This raises interesting problems not only concerning the Jewish Agency for Palestine but also concerning the World Zionist Organization and its various national branches. Are these private associations operating under provisions guaranteeing freedom of religion or are they in fact parts of a government operating outside the law of nations under the cloak of religious liberty? As a practical method of securing some semblance of peace and security in Palestine a partition between Jewish and Arab states may afford the only present hope. But so far as the long-range interests of Jews elsewhere are concerned, we believe that the American Council for Judaism is wise in seeking for them simply their full rights as citizens of the nations where they dwell "as full and equal members of the human family."

Look Again at America!

ELEVEN immigrants from Greece rode recently in the same railroad coach that was carrying an editor of The Christian Century across Ontario toward Detroit. Only two days previously this family had landed in New York. Now they had cleared the final barrier and were on their way to their new home. They came from a village on the border of Macedonia where 1,500 people formerly lived. Today only 200 survive. Starvation and war have carried off the rest. Members of the family in America had

attempted to help their relatives in Greece. They had finally managed to get money through for their passage, although some of that was filched by the governmental hands through which it had passed in Greece. Other remittances totaling $5,000 had all failed to arrive. The money had not yet been returned to the senders, although promises had been given that it would be returned. Relatives here had sent a total of 38 packages of food and clothing, according to one relative who was escorting the party from New York. Only two packages had reached their intended recipients. The immigrant family had had a good house, but it was burned by marauders. Later a rented house in which they were living was also destroyed. Their church was burned but the Greek Orthodox priest had remained to minister to his decimated flock. Some destruction had been wrought by the Germans and more by both sides of the civil war. This family had fled to Athens and after a long wait had obtained passage to America, leaving behind one young man who was not permitted to depart because he was of military age. For him the mother grieved, but the rest of the family could hardly contain their joy as they turned from one window to another to see the passing panorama of this incredibly wonderful America. The family left the train at Windsor, the last stop in Canada. Why are the doors of the United States closed to families like this? Why does the Stratton bill, which would admit 100,000 displaced persons a year for four years, languish in the House of Representatives?

Backing Away from the Truman Doctrine

SIGNS MULTIPLY that Washington is trying to discard the original Truman Doctrine. The President, the secretary of state and subordinates in the state department have recently been making speeches which point to this conclusion. If there is any longer to be a "Truman Doctrine" controlling American foreign policy, it apparently will be very different from the strong-arm proclamation which startled the world when the President read it to Congress on March 12. That doctrine, in its original form, declared that the United States would provide all necessary military and financial support to protect any non-Communist state anywhere that was in danger of falling into Communist hands.

Of course, the President did not frame the first proclamation of his doctrine in quite such blunt words. He said that "it must be the policy of the United States to support free peoples who are resisting attempted subjugation by armed minorities or by outside pressures." But he meant this as a promise of support to governments trying to resist Soviet absorption or Communist infiltration, and everyone knew that was his meaning. To make the point indisputably clear, Mr. Truman accompanied the declaration with a request for congressional approval of military aid to Turkey and preponderantly military aid to Greece. That was the original Truman Doctrine. Now, significantly, it is being "redefined."

Naturally, neither the President nor his aids publicly acknowledge that this is what is going on. Once a proud government has been committed, as Mr. Truman committed the United States, it is seldom willing to admit that it has blundered. Under pressure from President Wilson the United States Congress did so with regard to the treatment accorded Colombia in the Panama Canal affair, but that was an event almost without parallel in modern history. Governments do not acknowledge their mistakes. But when they find that their mistakes have led them into difficulties with which they are not able to cope, they have a way of trying to back away from their errors by processes of indirection. That, we believe the signs indicate, is what the Truman administration is trying to do now.

This movement to "redefine" the Truman Doctrine began with the return of Secretary Marshall from Moscow. As was pointed out in these columns at that time, the radio address which the secretary of state made when he reached Washington, while it laid primary blame for the failure of the conference on the Russians, carefully avoided any of the military threats and bluster which had accompanied the Greek-Turkish message to Congress. This Marshall speech marked the opening of a propaganda drive, obviously planted in the press from high administration sources, to persuade the American people that the Truman Doctrine had been "misunderstood" as primarily military. On the contrary, it was now declared to be primarily concerned with the economic rehabilitation of Europe, with military aspects so incidental as hardly to count.

We suspect that John Foster Dulles had a hand in this shift in emphasis. It is on the record that Mr. Dulles returned from Moscow insisting that some definite plan must be adopted for the economic revival of western Europe, for his radio report on the conference made that clear, and gave the first fairly definite indication of what such an economic policy might be. Likewise, there is reason to believe that General Marshall's own experience in Moscow, when he saw how Mr. Truman's Washington announcement of his doctrine rendered the Russians intransigently non-cooperative, helped to change his mind as to the effectiveness of the military threat method. At any rate, the return of Marshall and Dulles was followed by a striking change of emphasis at Washington. Every effort was made to play down the military aspects of the Truman Doctrine and to play up its economic possibilities.

Another factor may have contributed more than a little to this change. That was the reluctance with which Congress finally passed the Greek-Turkish aid bill. All sorts of political motives joined to give the President his necessary majority when that bill came to a vote, but both Senate and House made it clear that they profoundly questioned the wisdom of what they were doing. We have seen a copy of the letter which Congressman Francis Case of South Dakota, who presided as chairman of the committee of the whole House during the four days of debate, wrote Mr. Truman after the vote was taken. "I had an unusual opportunity to hear each word spoken . . . and to observe how it was said and how it was received," Mr. Case told the President. "Very, very few spoke of the bill with enthusiasm. Support was reluctant. Argument was

not 'We like to do this' but rather 'We have to do this.' " Mr. Truman is too experienced a politician not to recognize the importance of such a letter, the full text of which pounds home this congressional reluctance with hammer blows.

Next in the sequence of events pointing toward the administration's desire to extricate itself from the military commitments of the original Truman Doctrine came the Acheson speech at Cleveland, Mississippi. That speech has already been commented on in these pages. Its high point came in an appeal to grant the President peacetime powers to control the sale of American exports, so that American goods sent abroad would reach only this nation's friends, and to control access by other nations to our domestic markets, so that the privilege of trade in America would also be confined to our friends. The danger in this proposal need not again be argued at this time. The speech was important, however, as marking another stage in the effort of the state department to try to give the Truman Doctrine an economic orientation. In that respect, it was a stumbling move in the right direction.

Then came Secretary Marshall's speech at the Harvard commencement, and this was more important than any development that had gone before. It is amazing that the American press should have paid so little attention to this speech; European papers instantly grasped its significance and have gone over it with a fine-tooth comb. What the secretary of state said was, in essence, that the United States, in applying the Truman Doctrine, is now primarily concerned to aid in the economic recovery of Europe and Asia, but that we will not put much more money into this until the nations where the money is to be spent first produce detailed and integrated plans for using the money which meet with our approval. In other words, not only was military aid unmentioned, but the basis of *economic* aid under the Truman Doctrine likewise was shown to have been radically altered since the adoption of the Greek bill!

And now, as the latest development in this sequence of events, there has come the President's visit to Canada and his speech before the Canadian Parliament. Most of the press dutifully headlined that speech as another warning to Russia—a reiteration of the Truman Doctrine in all its original toughness. But a careful reading will show that it need not be interpreted in that fashion. It was, in fact, one of those masterpieces of political double-talk that might equally well be read in either of two ways. It might be read as meaning that the Truman Doctrine still declares our determination to support every nation under Communist pressure with every means at our disposal, including military force. Or it might be read as meaning that the Truman Doctrine has been reduced to such a welter of platitudes that from now on, in actual application, it could mean nothing or next to nothing at all.

"We intend to expend our energies and to invest our substance," said the President at Ottawa, "in promoting world recovery by assisting those who are able and willing to make their contribution to the same cause. We intend to support those who are determined to govern themselves. . . . We intend to aid those who seek to live at peace with their neighbors. . . . We intend to uphold those who respect the dignity of the individual. . . . We intend to cooperate actively and loyally with all who honestly seek, as we do, to build a better world." High-minded sentiments, all of them. But a far cry from the military missions and the promiscuous scattering of largess that Mr. Truman was talking about in March!

There is an old story about a parishioner who explained the dismissal of his minister by saying that "when he preaches he expla'nifies and he argufies, but he don't say *wherein*." In presenting his doctrine to the Canadian Parliament, the President carefully avoided saying wherein. The contrast is so striking with the specific applications made at the time the doctrine was first announced that it must have been deliberate. Mr. Truman also is trying to back away from his first fervor for global interventions.

This effort to alter the nature and intent of the Truman Doctrine within three months of its original unveiling of course reflects the President's adeptness, born of step-by-step progress up the ladder of official preferment, in the art of political opportunism. Public opinion does register in Washington, and when Mr. Truman sensed that the American people had no stomach for military forays all over the earth he began to adjust his course accordingly. It also is evidence that the President learns from experience. Hungary has been a lesson in international realities to the occupant of the White House. But the most important and hope-awakening aspect of this shift in Mr. Truman's policy is that, in its revised economic orientation, the doctrine may now become capable of rendering constructive service to the cause of lasting revival in Europe and Asia, and it need not involve the tragic consequence of setting apart two worlds.

A Note by the Editor

THE CONVENTION that a change of editors requires some statement of policy from the new editor has no point in this case. No change in policy can be involved, since the same editorial group will continue to conduct the paper which has been doing so for more than two decades. If I were to be asked what the editorial policy is to be, I would answer, in the words of one of Somerset Maugham's titles, "The mixture as before."

What I now have to say, therefore, is simply in response to the extraordinary generosity of the personal references to me and my associates which Dr. Morrison made in last week's issue. That generosity was of a piece with the whole relationship we have been privileged to have with him during all these years of our service on the staff of The Christian Century. In my own case, I cannot let this occasion pass without testifying to the manner in which, from the start, he has exerted himself in countless ways to afford me such an opportunity as could have been found in no other editorial group. Working with him has been to live in an atmosphere of constant stimulation, where encouragement, understanding and appreciation were never lacking. I am sure my colleagues would say the same.

I have no illusions as to the shock which Dr. Morrison's relinquishment of the editorship will bring to the paper's readers and to the church world at large. Perhaps only those who have been privileged to see from the inside how he has developed this paper from an inconspicuous denominational weekly into the international influence it now is can fully understand what the churches may be losing by not having him at the editorial helm in the difficult days ahead. Now that all arguments have failed to shake his determination to retire, I find myself taking over the post he insists on vacating under an oppressive sense of the magnitude of the journalistic tradition and task he is bequeathing.

Three things, however, lighten my apprehensions. In the first place, while relinquishing the editorship, Dr. Morrison is not retiring. The position of contributing editor which he now assumes will hold him as an active member of our editorial group. I have his assurance that he will be available for editorial assistance whenever he is called on, and I intend to call on him often.

Moreover, it is immensely heartening to know that all the others of our editorial fellowship here at The Christian Century will continue in their accustomed posts. Surely there can have been few such balanced and integrated editorial teams as this gathered by any paper! I would feel lost without them, but with them at hand I dare believe that I will never be wholly at a loss.

And finally, I count on the friendly support of Century readers. In a real sense, it has been this growing, goodly company which, over the years, has made the paper. They can be relied on, I am confident, to continue to make it, even though the occupant of the editor's chair may be incapable, in himself, of filling that place where they have been accustomed to see sitting a journalistic giant.

PAUL HUTCHINSON.

To Solvers of Crossword Puzzles

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you pass on to all solvers of crosswords news of a discovery I have made? Possibly nothing more important has been known in all the history of these puzzles. Properly applied this discovery will reduce the time needed to solve a puzzle by at least 25 per cent and thereby it will add to the time available for the diligent student of this stimulating practice, who like all of us has "no time to spare."

One day, being somewhat sleepy at the close of the day, I looked at the clues, and not one of them at first glance opened up a way into the maze. They were exasperatingly vague or marked by alleged humor or demanding a knowledge of history beyond my narrow limits. But I slept and woke again refreshed like a giant, with the unconscious darting here and there ready to do my bidding when I rubbed the lamp. At once five master clues came before me like junctions which commanded side lines, so that 12 down made clear 26 across, etc. All was changed. And why? So I came to see the master truth which I don't think I can keep to myself.

Go to, ye solvers who keep the diurnal task till you come to the end of the long day! Even more go to, ye who think that all that these ingenious and sprightly and disconnected puzzle makers provide is a diversion for tired lawyers, preachers, literary men, stockbrokers and baseball titans. Not at all; they demand your gifts, fresh and cunning as they are when the day begins.

They tell with awe how the late Dr. Montague Summers did his crossword while his morning egg was being boiled on his breakfast table—and he liked it lightly boiled! The point usually made is that this man was not as other men are, was indeed a colossus in theology and in telling ghost stories and in a thousand other ways. That must be remembered. But it should not be forgotten that it was *morning* and the fine mind was at its best. Did he ever defer the daily solution till he was tired when the long day closed? I don't know; but I conjecture, in the light of my inference that the time of day would have a bearing upon the length of time needed to finish the last clue. The egg at 9 p.m. would be hard boiled before that was entered in its place.

I wonder if this has any bearing upon the writing of great literature. Do you suppose that Shakespeare was a very tired stage manager ready to sleep when he wrote,

> We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep?

On the contrary, so I believe, his spirit was quick and sensitive and all his mighty gifts and powers were at his command when he rubbed the lamp that day. And I will go still further, sir. I doubt whether we ever get from Shakespeare the utmost that we can receive (and that is far from being all he has to give) until we approach him with the morning light still in our eyes.

"But," as you remark sagaciously, "the moral would seem to be, Less crosswords, Quintus, and more Shakespeare." I believe you are right.

Ever yours,

QUINTUS QUIZ.

Pain

PAIN rips the mask from every soul
And leaves it naked, pure and whole.

No subterfuge can still remain
Beneath the ruthless claws of pain;

Beneath its keen incisive knife
One comes face to face with life,

Raw, elemental, clean as bone,
When each must meet himself, alone,

Stripped of beauty, sham, and pelf . . .
Pain acquaints man with himself!

MAE WINKLER GOODMAN.

Why Should Russia Fear Us?

By Oswald Garrison Villard

WHEN Stalin and his admirals and generals look across the ocean to the United States, they have every reason to believe that this country is preparing for war as never before and that its target is the Soviet Union. Were they in doubt, they would only have to look back to the years immediately following World War I and reflect how relatively quickly we disarmed then, how free we were from any effort to spread our military and naval power throughout the world, how we even invited the Naval Disarmament Conference to meet in Washington. Today the United States is being militarized with a speed never dreamed of, although the public continues largely unaware of what is going on. And the objective is plainly the Russian Bear.

I

This is what Stalin and his military men observe going on under the American flag today:

An army of 1,070,000 men as contrasted with one of approximately 300,000 just prior to the last war. Of this total, 400,000 constitute the airforce, for which new machines are being developed with unlimited funds and all possible engineering ability.

A continuance of production of atom bombs for army and navy at an enormous expense.

A navy reported to comprise 2,691 ships and able to defeat the combined navies of all the rest of the world, with 1,750 additional vessels in reserve for emergencies. Congress is just voting $344,000,000 for new destroyers, submarines, cruisers and aircraft carriers, plus a special appropriation of $3,000,000 for two experimental submarines fitted with the latest German devices. The total cost of the navy in the coming fiscal year is to be $3,500,000,000, with the naval airforce seeking more money than the entire cost of the navy prior to the war. The army and navy employ 1,100,000 civil service employees. Its commissioned officers from ensign to admiral number 48,445, and the total force is 500,000 men for the next fiscal year.

The largest merchant fleet in the world, totaling more than 25,000,000 tons, controlled by the government, which permits no ship to be built until its plans have been passed upon by the Maritime Commission with a view to the usefulness of the ship in the event of another war.

The maintenance of many wartime bases, even in Irak, with our government making special efforts to retain landing fields and bases in Greenland and Iceland.

Enormous military and naval activity in the Aleutians and in Alaska, and heavy artillery being flown to the latter.

Military and naval maneuvers in Canada and in the Arctic and Antarctic, and the fitting of some submarines with special equipment to permit operation under ice fields. For the first time Admiral Byrd's expedition to the Antarctic has been financed by government instead of by private funds. A carrier and a number of government vessels are making special Arctic equipment tests.

The army's demand for control of no less than 4,500,000 square miles of land and sea in order to protect the 500 square miles of the Panama Canal Zone! The canal defense system is to begin 1,200 miles away from the canal and include Bermuda and bases in the Azores and Brazil, and then, following a line through northern South America to Peru, is to swing northeast to Guatemala from the Galapagos islands.

The maintenance of an army of 96,000 men in the Philippines where the United States never had more than 25,000 troops prior to the war, and forced cession by the Philippines of enormous new bases for army and navy, all of which arrangements are obviously aimed only at Russia.

The refusal of the United States to place its recent conquests in the Pacific under United Nations trustee agreements, the only other nation holding out against such agreements being the Union of South Africa. Ex-Secretary Ickes charges that the navy's insistence on having the former Japanese islands as "strategic areas" was due to a desire to avoid "inspection, criticism and publicity" of the navy's administrative methods by keeping them "top secrets."

The President's demand for the arming of Latin America with American weapons, and American military and/or naval missions stationed in each of the 21 republics. The bill now pending for this move gives President Truman the right to train soldiers, sailors and airmen of the nations of the western hemisphere, and the right to withhold reports on the details of what is being done by us militarily south of the Rio Grande if he considers that a public disclosure would be contrary to the public interest! This plan has been sanctioned by General Marshall as secretary of state, despite objections from civilians within his department.

The introduction of high politics in army and navy planning. Thus the policy and strategy group of the plans and operations division of the Army General Staff, and the navy's politico-military affairs section in the Office of Naval Operations, are concerned with questions of "high political policy," as Blair Bolles has said in a report of the Foreign Policy Association. Both services aim at control of our foreign policy.

The complete domination by army and navy of scientific research in the United States, for which the government expended $1,250,000,000 in 1946. Of this sum, $1,125,000,000 was spent by the army and navy, which are invading the college campuses in numerous directions. Five thousand students especially picked from the high school graduates of the country will hereafter be sent annually to 52 colleges and universities for training as officers of the navy, in which they will be committed to serve for from 15 months to two years. The number of R.O.T.C. units in high schools and colleges steadily increases.

The army and navy, for the first time in our history, entering into close relations with industrial corporations and supervising the building up of great stockpiles of rare, war-needed materials, the maintenance of a large number of "stand-by" plants to be kept in service or in immediate readiness for service in case of war, and the stimulation of many committees to act with the departments for the various vital industries.

The establishment, if the pending bill for the merger of the army and navy passes, of a National Security Council consisting of the secretary of state, the new secretary of national defense, and the assistant secretaries in charge of the army, navy and airforces. There is also to be a war council comprising the four "military secretaries" and the officers in charge of the army, navy and airforces, backed by the national general staff.

The trebling of the National Guard so that it will total 600,000 men, and the creation of an enormous pool of manpower through unlimited officer and enlisted men reserves of the army, navy, marine corps, and so forth. The war department expects that these reserves will be made up of between eight and ten million men, all of whom will have had some military training.

The demand for universal military training, despite the fact that the President's Universal Training Commission declared that even with this system 12 of our largest cities could be destroyed overnight under modern conditions of warfare.

II

If Stalin and his ministers and generals read the speeches being made in this country they are aware that one public address after another includes direct attacks upon the Russians. Thus Gen. Curtis LeMay, the head of the army's air research department, has publicly declared that the airforce is now totally inadequate to protect the United States since it is ten years behind the Russians in research. (How this secret information as to Russian progress in air research has reached General LeMay from behind the iron curtain has not been explained.) The Russians will also have noted that both President Truman and General Marshall have emphatically insisted that universal conscription is absolutely necessary to enable the United States to carry out its foreign policies and have the weight in international affairs to which it is entitled. On April 6, 1946, Mr. Truman said that "only so long as we remain strong can we insure the peace of the world."

As for the Greco-Turkish policy, now known—perhaps only for a little while—as the Truman Doctrine, the Russians are well aware that we are not arming Turkey because its people are in want or distress or are being attacked by guerrillas, but because, since the Montreux agreement of 1936 governing the Dardanelles, we have taken the position that America is directly involved in the government of that strait and does not propose to have Russia dominate it. It is obvious that we are arming Turkey against nobody else than Russia. Indeed, it is the belief in some army circles that Turkey will be our main avenue of land attack upon Russia when the war, which the army considers inevitable, comes. The idea is that there are no natural obstacles between the two countries and that it will be easy for an invading force, with or without atomic bombs, to push into Georgia.

The army also has its eyes upon the Turkish army, whose size is variously put at 750,000 to 1,000,000 men. The Turks have always been excellent fighters. As an American officer of considerable rank stated to the writer of this article, "We want the aid of that Turkish army." In addition, Russia is well aware, though Mr. Truman has not told the American people of the facts, that up to May 24, 1944, according to Winston Churchill, $80,000,000 worth of British and American arms were given to Turkey to try to get her to enter the war on our side, of course without success.

III

As for President Truman's address to Congress asking for the approval of his Greco-Turkish invasion, it need only be pointed out what the reaction would have been in this country had Adolf Hitler made any such move or used any such language. The President's address was so open in its hostility to Russia as to have warranted that country in recalling its ambassador from Washington or demanding a categorical explanation of the American objective. Similarly, Mr. Truman's utterly undiplomatic outburst when asked in his newspaper conference about the Russian communization of Hungary—in which he declared it "a terrible outrage" and added that this government would not "stand idly by"—ranks as an unprecedented attack by the head of one great nation on the action of another in a third country. It certainly justifies Russia in making every defensive preparation possible.

That the Hungarian coup was an alarming and indefensible move must not be allowed to hide the fact that we have gone back with a vengeance to the shirtsleeve diplomacy of the 1890's and early 1900's. But that time, when we took off our coats, we dealt with minor powers in a world that was in no such unsettled condition as now. What would we say if Stalin were to retort in kind and say just what he thinks of our Turkish move?

Disillusioned

WHEN I consider how proud nations fall
Before the scythe of unrelenting fate,
And how the kings and lords of this earth ball,
In power one day, the next day take the gate;
When I reflect on mighty men that were
Who now are names forgotten, cast to dust,
I breathe a sigh, no more a worshiper
Of fame and pride, for which all mortals lust.

Of Caesar's battles I have had my fill;
Bold Alexander's triumphs stir no more;
Napoleon is but a name and will—
A name now battered, tinged with human gore.

And then I think of One who dared to die
Upon a cross—whose name now spans the sky!

THOMAS CURTIS CLARK.

What Is Truth for Christians?

By W. Norman Pittenger

INCREASINGLY it is borne in upon us that Christianity is a "confessional religion." That is the convenient phrase employed by certain contemporary Continental theologians. The same idea is described in Catholic circles by insistence on Christianity as "of the church." This fact has a profound bearing upon the actual day-by-day living of the Christian life, as well as on the nature of the Christian revelation from the theological point of view.

As the notion is used by theologians, it has reference primarily to the obvious truth that it is not possible, nor is it necessary, to give an entirely convincing rational demonstration, open to no dispute by an unbeliever, for any and every article of the Christian faith. We speak "confessionally" or as "churchmen"—that is, we speak as members of a company of believers, from within which alone it is possible to understand the secret of Christianity. There is no use in attempting to evade this plain fact.

Is Christianity Rationally Defensible?

This creates immense problems, philosophically. Books have been written to deal with these problems. In some of them it has been suggested that the fact of its confessional nature proves Christianity to be entirely delusion; in others, that Christianity is in no sense rational or rationally defensible. Neither of these alternatives seems necessary or credible. A sounder view is that enunciated by such different writers as H. Richard Niebuhr in his *Meaning of Revelation* and Dorothy M. Emmet in her *Philosophy and Faith*, or stated in the extended writings of Baron von Hügel and A. E. Taylor. All these contend that while Christianity *is* confessional in nature, it is also open to rational investigation and its total position may be examined intellectually; there are, at the least, converging evidences pointing toward the truth of the total position.

But we are not here concerned with the specific philosophical problem. Our interest is in the application of the confessional principle to the Christian life, to participation in the Christian "way," as this affects the average believer. And here the important point is that there is no reason to expect that everybody, starting from whatever presuppositions, will wish to live, or will appreciate the worthwhileness of attempting to live, as a Christian. Neither will everyone see that the rewards which come from Christian living are such that they are adequate recompense for the effort expended. The fruits of Christianity appeal only to those who are prepared to appreciate them; the joys of Christianity delight only those who are prepared to find them good.

This is a matter of what I have just now called "presuppositions." By this I mean not only the intellectual presuppositions of Christianity, although those must be included. I mean also what we might call the vital and moral presuppositions. For the man or woman who has no interest in life beyond "having a good time," it is not likely that Christianity will have much appeal, if by Christianity we mean the Way of Sorrows as well as the sunny shores of the Lake of Galilee. Something must happen to break the "have a good time" psychology, before its victim is prepared to understand Christian living. One who is entirely the playboy is not likely to find the austerity of Christian profession very attractive, although it may appeal to his curiosity.

Life the Schoolmaster

Life is the great schoolmaster to bring us to Christ. For St. Paul, we recall, the "schoolmaster" meant, as in the ancient world generally, the slave who led the child to school and delivered him to the teacher. Life is the guide to Christ; it is only to those who have been sufficiently prepared by experience that Christianity, in its deepest sense, will make itself understood. Baptism makes us Christians in fact; life makes us Christians in appreciation. And only those who have some acquaintance with the depths of human life, and also some acquaintance with the profound probings of Christian faith and the penetrating insight disclosed in Christian worship, are able to comprehend the inner meaning of Christian living.

The special quality of Christianity is that it is the "en-Christed" life. But one could never understand anything about this if one had no knowledge of the Christian faith in Christ as God-in-human-life, and refused to make the affirmation of that faith which alone establishes "life in Christ" as a vital possibility. Neither could one understand this if one cut oneself off from the fellowship of other believers in Christian worship, where self-surrender to God in union with Christ is answered by the gift of life which is in him. The man or woman who thinks that he can "live like a Christian" without bothering about the faith and without assisting in the worship of the church is simply talking nonsense.

Where Christian Standards Apply

The failure to recognize the confessional nature of Christianity has one amazing consequence, sometimes found at the heart of the church itself. This is the strange supposition that Christian standards of conduct, ideals of behavior, notions of right and wrong, can be expected to flourish among, or can be enforced upon, those who are not in any sense concerned with being Christians in belief and worship. This may be shown by the church's attempt to force legislation, quite proper for Christians, which shall be binding upon everyone. Marriage and divorce are cases in point. How can one expect those who are not Christians, who do not share the Christian faith and have no interest in Christian worship, to accept the Christian notion of marriage and the Christian attitude toward divorce?

The same fallacy is illusrated by the effort to thrust upon the younger generation, without first making them Christians, a standard of sexual morality which is possible only for Christians. The average young man or young woman

who is not a Christian is simply not interested. And it is impossible to construct a rationally convincing argument, which will override all objections, to *prove* that the Christian standard of sexual behavior is right and that sexual promiscuity is wrong. We may not like to admit it, but it is plain fact that for the youth outside the Christian tradition the entire position seems outmoded and absurd. Ask our army and navy chaplains about that! On the other hand, for the genuinely Christian youth, the confessional nature of his religion can be used to enable him to understand and appreciate the reasons for the Christian moral standard, and to seek to live by it.

The Presuppositions Differ

Still another example is the question of "loving one's enemies." During the war, there was a controversy on this subject in the public press. Two interesting articles appeared, one by the novelist Rex Stout, the other by Walter Russell Bowie, distinguished Christian writer and preacher. They never got together, because Dr. Bowie naturally wrote "confessionally," believing as he does in a God whose charity is manifest in Christ and speaking from within a community of faith which that Incarnation established among men; while Mr. Stout spoke as an unreligious, perhaps even irreligious man, whose moral ideas were obviously based on entirely different premises and included entirely different assumptions about man and his nature. Dr. Bowie believed that we must love our enemies even while we were obliged to fight them; Mr. Stout frankly said that hatred was the only policy.

The real tragedy, of course, comes elsewhere, so far as this particular issue is concerned. It comes when honestly professing Christians—like the late Gen. George Patton, whose Christian conviction and loyalty were beyond dispute—do not understand the connection between their faith and their attitude toward the enemy. Do not say that it is impossible for a "professional" soldier to love his country's enemies even while he fights against them; I can give enough instances, from my own acquaintance, to show that in the Christian sense this is not the fact at all.

Threefold Social Heritage

The Christian religion is a threefold social heritage, if we look at it (as occasionally we must do) from the "down below" level. It is a way in which men believe about themselves and their world; it is a way in which men adore the power behind the world and seek to strengthen themselves by coming into touch with that power; it is a way of living which not only expresses itself outwardly but molds the inner man into a certain specific behavior pattern. These three strands in the Christian tradition are so tightly knit together that it is impossible to have one without the other. It is, of course, true that some individuals are more inclined to one than to another. That is to be expected, in view of the great variety of talent, interest and capacity among men. It is also true that no one person will fully realize all that is involved in any of the three. That is why we are all bound to confess that even at our best we are "miserable sinners." But all three strands are somehow found in anyone who can make any pretense to real Christian "belonging": all three are essentially part of the total Christian way.

And this is the reason that Christianity is confessional in nature. It is a total position, claiming and involving the whole man, in his intellectual, emotional and volitional life. In this sense it is proper to say that Christianity is totalitarian, although its totalitarianism is vastly different from the secular idea which goes by that name. The secular totalitarianisms suppress man in the interest of some supposedly greater entity, such as the state. The Christian tradition liberates man by giving him an opportunity to express himself Christianly in every aspect of his life, not confining him or repressing him but opening out before him illimitable ranges of self-expression under God.

The application of this truth to each one of us is plainly in the necessity that we do our utmost to develop in ourselves a Christian mind. We ought to be concerned, each for himself, to engage in such reading and study and meditation as shall acquaint us deeply with the nature of Christianity in its worship and belief and practice. That reading and study need not be tedious but must be determined and earnest. It can even be exciting, as G. K. Chesterton and C. S. Lewis, among others, have shown by their books on Christianity and its meaning. What we all need is to have formed in us, as Christian clergy and laity, the moral and vital as well as the intellectual presuppositions which will lead us to react as Christians when life acts upon us.

Thus knowledge of the standards of Christianity will become a living reality in our inner being. Something like this "training in Christianity" is demanded of us as Christian parents, as Christian educators, as Christian leaders of any sort. Christian nurture means the forming of what I have called "a Christian mind." And a program of Christian education, as well as any rule for Christian living, which fails at this point is, so far as I can see, a *total* failure.

VERSE

Vain Repetition

WITH each return of morning,
And with each setting sun,
Men who refuse to do Thy will
Still pray, "Thy will be done."

HELEN LAMSON RAMSEYER.

Non-Conformist

THERE he stands, a man alone
Upon his chosen way of stone.
Only his feet know the granite path,
Only his eyes greet the aftermath
Of that cruel walk: the keen pure air
And greater distance showing there.
His meteor flash ascends the sky
Then plummets down with mortal cry
And he is one again with earth—
This man not shaped by common birth.

FRANCES MARTIN JOHNSON.

BOOKS

Apocalyptic Rebel

LEON BLOY, PILGRIM OF THE ABSOLUTE. *Selections by Raïssa Maritain, introduction by Jacques Maritain. Pantheon Books, $3.50.*

LEON BLOY (1846-1917) was a French Catholic writer who is to be classed among those prophets and rebels of various allegiances who took violent issue with the trends of recent culture and prefigured the disorder that has fallen upon us. His work was not only to excoriate injustice and mediocrity but also to reveal the hungers and impulsions of the epoch. Bloy's life was itself a sign in its espousal of poverty and suffering. His utterance, in its violence, its apocalyptic visions and its mystical interpretation of the Scripture, reminds us both of Blake and of the early Fathers. His work was received by his church with decided coolness though even his most extravagant flights were faithfully launched from its dogmas.

When we realize how hard it was for this enigmatic writer to win a hearing in France we wonder how many readers he will find in English, especially among those strata of culture which he attacks and those Protestants he so thoroughly misunderstands. Yet many will wish to know more about him. His name appears more and more frequently in works of theology and in discussions of modern literature and culture. Distinguished honor is accorded to him by men like Maritain, Bernanos and Berdyaev. Poets, painters and critics are arising today who are assigned to the "apocalyptic" school and who are related to Bloy in their concern with life and death, heaven and hell, judgment and transfiguration. His destiny, as he himself recognized, was to be an apostle to the spiritually impoverished outside the churches. Since his death the course of events has made his work more timely, and today he has a larger audience.

The volume under review represents a selection from the works of Bloy calculated to give an idea both of his life and of his writing. His life reads like a novel of Dostoievsky. His first full sense of his vocation came in connection with a union with a woman of the streets with whom he passed from the depths of perdition to regeneration and to visions and revelations. Bloy's life was thenceforth dedicated to poverty and the sharing of the sufferings of the Crucified. We are reminded of Wassermann's hero in *The World's Illusion.* What he learned from this girl is suggested by the following: "I knew an extremely poor girl, Veronica, as ignorant as it is possible to be, but whose heart burned like all the stars in the heavens. She knew nothing but her own nothingness and the unreasoning obedience which pure love demands. Therefore she was raised to the vision of God's glory and received illuminations so sublime that I cannot think of them without being paralyzed by admiration and awe." Bloy learned to conceive of himself as the "pilgrim of the Absolute," the "thankless beggar," the "pilgrim of the Holy Sepulcher." The recurrent themes are sanctity, justice, prayer, love. But the dominant theme is suffering, "the only thing supernatural in human experience." His gaze is fixed on the Cross, to the neglect of the Resurrection. His extravagant mysticism of the Cross he perhaps owed to his Spanish blood. Those who have known the charity and simplicity of his later home life remind us of elements that need to be weighed against the extravagance and harshness of his writings and their fantastic exegesis and curiosities of allegory.

The variety of interest to be found in his writing can be illustrated by the sections given here from his *Mystery of Israel.* An anti-Semitic movement in certain Catholic circles stirred Bloy to interpret the place of Israel in the providence of God. Without departing from the orthodox view as the church has always found it in Paul's letter to the Romans—that is, with respect to the responsibilities for the crucifixion and to the ultimate salvation of Israel—he interprets the status and role of the people of God in history in such a way as completely to undercut all anti-Semitism, not least by his arraignment of Christendom. The Jews, he holds, have a providential mission to trouble the complacency of the world. Their history "barred the history of man, as a dam bars a river to raise its level." "The Jews are the firstborn of all peoples, and when all things are in their final place, their proudest masters will think themselves honored to lick the Jewish wanderers' feet. For everything has been promised them, and in the meantime they do penance for the earth." Anti-Semitism is "the most terrible blow endured by Christ in his everlasting Passion, and is the more terrible because he receives it from Christians." We are reminded in this connection of the corresponding battle waged by Péguy on this issue. Moreover, there is more than meets the eye in Jean-Paul Sartre's recent magnificent utterance against anti-Semitism. There is a connection between Bloy and the deeper values in existentialism today.

Pantheon Books are to be congratulated for giving us these successive works of Péguy, Bernanos and Bloy. Though they contain many a hard saying for Protestants, yet these writers speak out of those shaken foundations of our present world which concern Protestants and Catholics alike.

AMOS N. WILDER.

Books in Brief

KILVERT'S DIARY, 1870-1879, SELECTIONS FROM THE DIARY OF THE REV. FRANCIS KILVERT. *Edited by William Plomer. The Macmillan Company, $3.00.*

Kilvert was an English clergyman who was born in 1840, was married in 1879 and died a month later. His delightful diary is a literary find. If published in full, it would make nine volumes like this one. The present volume contains materials selected from three volumes published in England 1938-40. Kilvert saw rural England with a clear eye, interpreted it with a simple but sensitive mind, and described it in a lucid and sometimes luminous style. The comparison between him and Anthony Trollope was obvious to this reader even before he discovered that it was suggested in the introduction. A similarity to Dorothy Wordsworth's diary is also noted. Kilvert is in that class of unsophisticated but competent writers. He writes little about religion or the church, much about aspects of nature, observations of common people, and the social life of the "higher class" in which he was well received. One ecclesiastical touch is the account of his being sent for in a great hurry to baptize a baby. "The child was said to suffer from convulsions, so I baptized it, but it was probably quite well." Kilvert was the rare diarist who not only was no egotist but was not greatly given to introspection.

THE CHURCH AND CHRISTIAN EDUCATION. *Edited by Paul H. Vieth. Bethany Press, St. Louis, $2.00.*

The strength and the weakness of this book are closely connected. It covers comprehensively the whole field of

Christian education, and its contents epitomize the findings of a committee whose roll includes practically all the great names in this department of study and action. The full committee, which was authorized by the International Council of Religious Education, has already made extensive reports to the council. This volume, "a more popular statement of the implications and findings of the study," was prepared by authority of the committee and the council. It therefore represents a consensus and is correspondingly devoid of any flashes of inspiration or any bold suggestions. If the editor had functioned independently as author, he could have written a livelier book with more exploratory outreach toward the future. He would not have been encumbered by the necessity of using so often the "some think . . . others think" pattern of presentation. Since the committee's original authorization was to study "the present status of Christian education," the report is only indirectly oriented toward the future. Its strength is in its comprehensiveness, and in the solidity of the foundation which it lays in history and principles. Imitating Kant's famous title, one might call it a prolegomena to any future proposals for the improvement of Christian education. That makes it so important that it is practically indispensable for workers in this field.

Books Received

St. Thomas and Epistemology. By Louis-Marie Regis. Marquette University Press, $1.00.

The Aluminum Cartel. By Louis Marlio. Brookings Institution, $1.50. An expert's study of this one cartel's operations since 1901 is an excellent introduction to the whole cartel problem.

In the Secret Place of the Most High, Being some Studies in Prayer. By Arthur John Gossip. Scribner, $2.00. Though there are many classic books on prayer, no book on that subject will be more helpful to the minister or layman today than this intelligent and inspiring study. It goes deep, reaches high and wide, and will last long.

For the Living of these Days. By William M. Elliott, Jr. John Knox Press, $2.00. Much wise counsel on practical aspects of religious living—how to master anxiety, grief and depression, how to overcome unfavorable environment, the importance of being trustworthy. The chapter on dealing with doubt raises some doubts as to whether doubts can be dealt with by doubting them.

A Short History of Zionism. By Shoshanna Harris Sankowsky. Bloch Pub. Co., $2.50. A brief, clear and somewhat oversimplified history of (and apologetic for) Zionism.

Freedom Denied. By Ernest O. Kooser. Berlin Pub. Co., Berlin, Pa. A series of essays of various dates (1931-46) making a general onslaught against increased governmental power, pressure groups and the New Deal, and a defense of single tax and individual liberty in business.

PAMPHLETS

That Grotesque Last Book in the New Testament, Revelation. By Elisha A. King. Personal Help Library, Miami, Fla., 60 cents.

Americans of Negro Lineage. By Louise E. Jefferson. Friendship Press, 50 cents. A large-sized map of the U.S. in outline, dotted with pictures to indicate the contributions of Negroes.

Communism a World Menace. By John F. Cronin. National Catholic Welfare Conference, Washington, D.C., 10 cents.

Racial Restrictive Covenants. By Bernard J. Sheil and Loren Miller. Chicago Council against Racial and Religious Discrimination, 123 W. Madison St., 20 cents.

Living Together in Today's World. By Louise B. Griffiths. Friendship Press, 60 cents. For junior high school groups.

Frontier Books. Friendship Press, 15 cents each. A series of inspirational biographies: George Washington Carver, Robert Terrill Rundle, Samuel Chapman Armstrong, Jason Lee.

Weekday Religious Education: Help or Hindrance to Inter-Religious Understanding? By Isaac K. Beckes. National Conference of Christians and Jews, 10 cents. The study relates solely to results in terms of interfaith understanding and mutual social acceptance by Protestants, Catholics and Jews. The answer is: a little help, but not much.

Potsdam or Peace: The Choice before us. By Ferdinand A. Hermens. Human Events, 25 cents.

Cross-Currents in the Philippines. By Bernard Seeman and Laurence Salisbury. American Institute of Pacific Relations, 1 E. 54th St., New York, 25 cents.

Who Makes our Foreign Policy? By Blair Bolles. Foreign Policy Assn., 35 cents.

World of the Great Powers. By Max Lerner and George Fielding Eliot. Foreign Policy Assn., 35 cents.

CORRESPONDENCE

Meet the Issue Squarely!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your excellent article in The Christian Century for May 28 entitled "Preview of a Divided America." You are rendering a magnificent service to religious freedom in America in this and other articles dealing with the bid for power in America by the Roman Catholic hierarchy.

I disagree with this article on only one point. One would infer from this article that the simple act of amending S.472 to provide that no federal funds shall be available for sectarian schools would resolve the issue. That is not true and I know that the writer did not intend to imply that it would.

The issue is with us whether we get federal aid or not, and whether it denies assistance to sectarian schools or not. If Congress continues to refuse to give direct financial assistance to public education, because it is afraid to face the sectarian issue, and yet continues to give assistance to sectarian schools through back-door methods such as that provided in the Sanborn Act and national school lunch program, public education and Protestantism will become weaker in their efforts.

In my opinion, the only way this issue can be resolved is by an open frontal attack. It seems to me that H.J. Res. 187 by Mr. Bryson of South Carolina, which proposes an amendment to the Constitution providing that neither Congress nor any of the several states shall aid any institution wholly or in part under sectarian control, provides a constructive goal. This proposed amendment faces the issue of transportation, textbooks and other educational supplies, also.

If those interested in public education and those who believe that public funds should be used only for the support of public schools would unitedly support such a resolution, it could be adopted.

Arkansas Education Association, Little Rock, Ark.

FORREST ROZZELL, Field Secretary.

Two More Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: I have followed your three editorials on the Burnham-Truman policy with approval. On the whole, you have managed to understate the case in opposition to the mounting threat of the "American Century."

Two more editorials are in order: one to complete the analysis, and the other to give constructive point to the whole.

The fourth in your series might well dissect the propaganda of the nation's most circulated magazine. Many a preacher would welcome help in answering Mr. Luce and his loose thinking. The blurb given for Burnham was far from corrected in Mr. Luce's subsequent cautious qualification of his support; and someone from the churches needs to speak a word which corrects the misimpression that all churchmen are ready to follow the leader to atomic genocide.

The fifth in the series might well pick up the words of Henry

Wallace, who is the one courageous voice in the political scene today, speaking in behalf of the desperate hope of a united world. At Oberlin in 1943, President Wilkins conferred an honorary degree on Wendell Willkie as "First Citizen of the One World." At San Francisco in 1945 there was general recognition that Franklin Roosevelt was the "Architect of the United Nations." In the present moment of confusion, drift and equivocation, Henry Wallace gathers together these two great causes of unity and peace and marches forward—"Unifier of the One World."

Pacific School of Religion, Berkeley, Calif. BUELL G. GALLAGHER.

The *Net* Gain Was 400,000

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Can Church Statistics be Trusted?" in the issue of May 28, you refer to the Methodist Church. You mention two figures, one a "gain of less than 400,000" and the other 1,000,000 received during our year of evangelism. The two figures deal with different things. The 400,000 refers to the net gain and the 1,000,000 to total accessions. The total accessions for the period covered by our year of evangelism were 1,060,026.

The 400,000 figure is the net gain, but the period covered does not exactly coincide with our year of evangelism since annual conferences meet at different times and figures are compiled as of the annual conference dates. Part of the statistical results of the year of evangelism will be reported in 1947. The net gain is probably much larger than 400,000.

Crusade for Christ, Methodist Church, Chicago. J. MANNING POTTS, Associate Director.

[How did it happen that the widespread Methodist publicity concerning the success of the crusade in attaining its goal of 1,000,000 did not mention the really consequential fact that more than half this figure simply represented transfers of members from one church roll to another?—THE EDITORS.]

Burnham-Truman Blueprints for Ruin

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit a lover of peace, a firm supporter of the U.N and a believer in gradualism in social and economic reform, essentially radical but not necessarily revolutionary, to congratulate you warmly on the three masterly editorials which dissected, analyzed and refuted the wild theory back of the Burnham-Truman policy in Greece and Turkey. You have certainly proved the point that the policy in question is a policy which, if not reversed, will make another world war inevitable, and, further, that such a war would bring nothing but ruin and disaster.

But how can you think that those who advocate such a suicidal policy are "very intelligent"? Is irresponsibility or fanaticism intelligent? Truman, of course, is a very limited person who simply doesn't comprehend the implications and consequences of what has been foolishly called his "doctrine." He has been sold a bill of goods, mostly fake. But Burnham shows that he does understand. He has always been an extremist—first a Trotskyite, now a tory-imperialist. He was fiercely anti-Roosevelt and indulged in horrendous predictions of evil and calamity as the results of the New Deal. Not one of his sensational prophecies has come to pass, but that fact apparently does not disturb him. We cannot take him seriously. The Truman Doctrine, on the other hand, must be taken seriously and its vices and perils fearlessly exposed. This you have done most effectively.

La Jolla, Calif. VICTOR S. YARROS.

Grim Enough!

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondent E. Dudley Parsons chides you for speaking of "the grim fate in store for any people drawn or forced into the Russian orbit." If Mr. Parsons is interested in learning how grim this fate has been I would suggest that he read *The Dark Side of the Moon* (Scribner's), a collection of narratives of experiences of deported Poles in Soviet slave labor camps. It is the estimate of the Polish government-in-exile, based on detailed research, that about 1,250,000 people were deported from eastern Poland during the first Soviet occupation (1939-41) and that 270,000 of these unfortunates perished of maltreatment, neglect, overwork and underfeeding.

It is surely impressive testimony, in this connection, that there are at least a million uprooted refugees from the Soviet Union, the Baltic states, Poland and Yugoslavia who prefer the bleak life of the refugee camps to the prospect of repatriation to totalitarian lands. One does not find among these refugees Americans, British, French, Belgians or citizens of other free countries; so far as I know, there has not been even a single case in which citizens of free countries objected to returning home at the end of the war.

Finally, Mr. Parsons' reference to "tented, insect- and disease-ridden tribes that entered the Russian orbit" is quite beside the point. The 24,000,000 or 25,000,000 people who live in the territory arbitrarily annexed by the Soviet Union in Europe certainly do not belong in this category. The standard of living in the Baltic republics, eastern Poland, Bessarabia and northern Bukovina, while modest by American standards, was distinctly superior to the general average in the Soviet Union.

Cambridge, Mass. WILLIAM HENRY CHAMBERLIN.

Which Appeal Moves?

EDITOR THE CHRISTIAN CENTURY:

SIR: Several years ago our church began to collect clothing for overseas shipment. At first donations came freely. We followed the advice of church leaders and channeled our giving through recognized agencies. We received the customary form-letter acknowledgment. We heard no more. After a while collections began to fall off; people began to lose interest. Then we changed our policy.

We found family addresses and shipped direct. Soon nine out of ten of our boxes were acknowledged with long-hand letters of profuse thanks. Personal first-hand descriptions of conditions in Hungary, Holland and Germany began to find their way into community conversation. Pictures of folks abroad were passed around our dinner tables. Little Hans and Almuth became a part of us. Clothing collections doubled and redoubled.

Which is the stronger appeal to encourage the public to share? Is it the appeal of the efficiency of attested agencies or is it the appeal found in the heart-warming letters from Bella or Gunvor who describe the struggle their families have in obtaining coal and bread for daily living?

Community Protestant Church, Mundelein, Ill. T. SAMPSON.

Film Brings Results

EDITOR THE CHRISTIAN CENTURY:

SIR: The North Carolina council of churches has just sponsored a statewide collection of clothing, bedding and shoes for overseas relief. Our goal was a pound of goods from each person in the state. The goods are now being collected and sent to Church World Service, New Windsor, Md., for shipment overseas.

The film "Seeds of Destiny" was our most helpful single piece of promotional material. We secured a large number of prints from Church World Service on a temporary basis and located them throughout the state so that no community was more than 20 miles away from a 16 mm. copy of this movie. Using it on this basis, we showed it thousands of times. Individual churches have had phenomenal success in raising money for their denominational overseas relief programs, and whole communities have been stirred to unified action in gathering materials in our council's statewide collection. We highly commend this film to any group interested in overseas relief. It is the best thing we know to get results.

Our recent experience here has convinced us that the American people are still generous and will respond if given concrete information regarding needs overseas and how they can meet them.

Durham, N. C. ERNEST J. ARNOLD.

NEWS *of the* CHRISTIAN WORLD

Travelers Test Jimcrow Ruling

Interracial Group Refuses to Move to Separate Bus and Railway Seats—Meet Trouble in Chapel Hill

DAVIDSON, N. C., June 9.—Recently a group of white and Negro men traveled together through Virginia, North Carolina, Tennessee and Kentucky under the sponsorship of the Fellowship of Reconciliation to determine how far bus and railway companies are recognizing the Supreme Court decision in the Irene Morgan case to the effect that state jimcrow laws cannot be applied to interstate travelers. During their journey, they filled more than 30 speaking engagements before church, college and N.A.A.C.P. groups.

* * *

Meet First Trouble In Chapel Hill

As the group entered North Carolina, police at Oxford refused to make an arrest. At Durham, however, the men were removed from the bus when they insisted on sitting together, but were released without charges. At Chapel Hill members of the party spoke at the regular meeting of the intercollegiate council for religion in life, made up of students from the University of North Carolina, Duke University and the North Carolina College for Negroes at Durham. As some of the men were leaving the city on a bus, they were requested by the driver to move into separate seats. When they refused, they were arrested. There was no disorder, but the men explained the Supreme Court decision so that everyone on the bus could hear. Taxi drivers who gathered around the bus station, not knowing just what was going on, became excited. One of them struck one of the white members of the group, who was looking after the baggage of the arrested men.

* * *

Local Minister Gives Aid

When, in view of open threats by citizens, it began to look as if it would be dangerous for the group to leave Chapel Hill by bus, they appealed to Charles M. Jones, local Presbyterian minister, who later supplied the facts in the story. Mr. Jones offered to drive them in his own car and to obtain another. As he drove home with members of the group to telephone for the second car, he was followed by two taxis, whose drivers, armed with sticks and stones, parked in front of his house to await the reappearance of the men. Mr. Jones called the police, but at first had no success in his appeal for help. While he and the men waited for the second car to arrive, an anonymous telephone call warned him: "Get them niggers out of town or we're going to burn the house down." A second appeal to the police brought two officers who gave utmost cooperation, and the visitors were driven to Greensboro without further incident. The next day several anonymous calls came to the manse; one threatened that Mrs. Jones would be killed that night. On the insistence of the police, she and the two children left the city for a week.

* * *

Town Meeting Calms Community

Subsequently, all sorts of rumors spread through the town. Then student organizations called a campus-town meeting at which all those in a position to present the facts of the case were invited to speak. The meeting was effective as a means of informing and calming the community. The members of the group who had been arrested were found guilty (but not of disorderly conduct) and their case was promptly appealed. One of the Negro men arrested filled two previously made speaking engagements, at a Wesley Foundation and a "Y" campus meeting, without any interference. Later he spoke to the Episcopal Canterbury club. All his talks were well received. The group rode from Greensboro to Asheville without being required to move from their seats together. The drivers explained the Supreme Court decision to passengers who inquired why whites and Negroes were sitting together on the buses. On three different railways, officials did not molest or attempt to arrest members of the group who insisted on obeying the decision.

* * *

Opinion on Greenville Verdict Divided

The "not guilty" verdict in the case of the white men tried in Greenville, S. C., on charges of lynching a Negro is by now known throughout the nation. The chief grievance of the defense seemed to be against the "meddlesome" FBI, without whose interference the members of the mob would not have been brought to court at all. Opinions of observers are divided. Some think the fact that there was a trial at all indicates progress; others feel that the shame is the greater because in the face of the evidence members of the mob were set free. Two things seem clear: that mob violence has the approval of the general public in Greenville, provided the victim is a Negro, and that if lynchers are to be brought to more than mock trial it will take a federal court to do the job.

* * *

And So Forth

H. L. McCrorey, president of Johnson C. Smith College for 40 years, will become president emeritus July 1. Under his direction the school has grown from a Presbyterian mission school for Negroes to a fully accredited university which during the past session enrolled more than 900 students.

Your correspondent leaves Davidson this summer to assume the chair of doctrinal theology at Louisville Presbyterian (U.S.A. and U.S.) Seminary.

Work camps will be held this summer at Columbia and Greensboro, N. C. The Southern Rural Training School will meet for two-week sessions at the Valle Crucis mission school and at Warren Wilson College. The annual Friends' institute of international relations for the area opens June 16 in Greensboro.

KENNETH J. FOREMAN.

German Religious Journals Reappear

Despite Many Technical Difficulties, Four Papers Are Now Being Published—Church Bells Returning

MAGDEBURG, GERMANY, April 18.—After a long period of suppression, theological journals and magazines are again being published in Germany. Religious and cultural problems are discussed in an able manner in *Zeitwende*, edited in Munich by Dean Langenfass. Contributors include such theologians as Schreiber and Thielicke and such poets and writers as R. A. Schröder, Otto Freiherr von Taube and August Winnig. Also published in Munich is *Evangelische Theologie*, a purely theological review, with its editorial staff headed by Professor Wolf, the church historian from Göttingen. A new monthly, *Neubau*, printed in the American zone, is making a good impression. It is edited by Friso Melzer, formerly a missionary in India. In the Russian zone the only religious periodical of importance to appear is *Zeichen der Zeit*. All these journals experience great difficulty in obtaining paper and printing facilities.

* * *

Church Bells Are Returning Home

Some of the church bells confiscated during the war by the state are being returned to their home belfries. Fortunately not all the bells were converted into metal. Many of those not used were collected in centers. In one such center near Hamburg there are no fewer than 8,500 bells, most of them from Bavarian churches. In the Russian zone, hundreds of bells have been brought together near Ilsenburg and, it is hoped, will presently be released to fulfill their peaceful function.

* * *

Choir Bach Conducted Is Heard Again

The famed Thomas boys' choir of Leipzig, which Johann Sebastian Bach once conducted and which performed many of the composer's cantatas for the first time, has given 212 concerts in churches and concert halls during the past year. In spite of transportation difficulties, the choir has journeyed to other cities for 30 of these appearances. Recently Prof. Guenter Ramin, the present conductor, received an invitation to take his choir to Moscow and other Russian cities. The invitation came after a number of Russian musicians and composers had visited the Russian-occupied zone of Germany. The choir sings once a week in the Thomas Church, one of the few church buildings in Leipzig not destroyed during the war. The members of the choir live together in the choir school, where they study and rehearse.

* * *

Erect Barracks Churches Near Ruins of Old

The first 10 barracks churches sent to Germany by the American section of the Lutheran World Convention have been set up in Freiburg, Nuremberg, Frankfurt am

Main, Heilbronn, Stuttgart, Saarbrücken, Hanau, Pirmasens, Mannheim and Dessau. Six given by the Swiss churches were put up in Kassel, Bochum, Hamburg, Saarbrücken, Kiel and Essen. Five from the Missouri Synod Lutheran churches went to Lutheran free churches in Harburg, Berlin-Steglitz, Frankfurt am Main and Bochum. Ten donated by Church World Service are being used by congregations in Gladbeck, Hagen, Munich, Friesoythe, Zweibrücken, Nuremberg (Methodist), Stuttgart and Hannover (Baptist), Berlin (Hermhut Brethren) and Gartz. In most cases the barracks churches, which are very simple in form, are set up close to the ruins of churches destroyed during the war by bombs or shells. They not only serve as places of worship but also are used for offices and for various religious activities.

* * *

A German Prisoner Looks At U. S. Church Life

Most of the prisoners who were sent to American camps had no idea that any religious life existed in the United States; they had thought only of skyscrapers, automobiles, jazz and the movies as things American. They were therefore much surprised when they were given a chance to take part in church services. So Erwin Meyer, a young German minister who was taken prisoner while serving in North Africa, points out in an article which appeared in the 1947 yearbook of the Martin Luther Bund. Meyer expresses his gratitude for the work done by the Y.M.C.A., which sent its men into the camps, arranged services for the prisoners and gave them paper, books and musical instruments. The men in Meyer's camp were enabled to continue their theological studies and even to take their examinations. They were frequently visited by representatives of the various denominations, who showed them many kindnesses. The prisoners, Meyer points out, were impressed by the fact that American Christians were eager to spend money on the enterprises of the church.

* * *

And So Forth

In Hamburg, it is reported, half of the girls up to six years of age have never held a doll in their arms, half of the children have never owned a picture book, and almost two-thirds have never seen a colored pencil. Toys of a more complicated type, of course, they have never known. The only toys they receive as Christmas or birthday presents are those their parents have been able to make themselves.

The council of the Evangelical Church in Germany (which consists of the various regional bodies of the Evangelical, Lutheran and Reformed churches) is to hold its annual meeting soon. Its deliberations are advisory, and it is expected that from the meeting will emerge a definite order for the church as a whole.

SIEGFRIED SCHARFE.

Young Waldensians Construct Mountain Camp

A mountain camp center is being constructed by young Waldensians (Italian Protestants). The project, it is hoped, will be completed by 1948, in time for the celebration of the 100th anniversary of Waldensian emancipation.

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ABINGDON-COKESBURY PRESS

Warns Business On 'Witch Hunts'

In Pittsburgh Speech, Charles P. Taft Urges that Leaders Understand and Defend Our Economic System

PITTSBURGH, June 5.—The soundest formula for strengthening community life is a better understanding of people and the system in which they live, Charles P. Taft told the 500 delegates who attended the annual meeting of the National Jewish Welfare Board here a few days ago. Apparently sensitive to misinterpretations of the discussions and findings at the national Conference on the Church and Economic Life in Pittsburgh in February, the president of the Federal Council of Churches urged business men to come to grips with problems of human relations rather than to indulge in a "bogey hunt for radicalism." "I am not so concerned," he said, "about well-thought-out left wing economics as I am about the corrosive attacks and admitted economic fallacies that are securing wide currency among people of good will. My concern is primarily that most business men, faced with this situation, join in a witch hunt against the Communist bogey instead of learning to understand our system, which most of them do not, and with learning how to promote and defend it with appealing enthusiasm." On the same evening Mr. Taft spoke in a citywide union service sponsored jointly by Calvary Episcopal Church and the council of churches of Allegheny county.

* * *

Oppose Aid to Non-Public Schools

Acting upon recommendations of its new moderator, Frederick C. Fowler, pastor of Knoxville Presbyterian Church, the presbytery of Pittsburgh in its May meeting adopted resolutions asking congressional committees to strike from pending bills "any provision that enables any taxpayer's money to be used in any connection to assist non-public education," and protesting the continuance of United States representation at the Vatican. A third resolution, addressed to the commonwealth of Pennsylvania and sent also to other presbyteries and to the state synod, opposed the use of public funds for bus transportation to non-public schools or for the support or advancement of non-public education. The local presbytery, with 74,000 members, is the second-largest in the Presbyterian Church.

* * *

Lutherans Told of Peril to Church

The Christian tradition is gradually disappearing in the war-torn countries of Europe, according to Paul C. Emple, director of Lutheran World Action for the National Lutheran Council, who addressed the 105th annual convention of the Pittsburgh synod of the United Lutheran Church at Butler last week. Recently returned from a tour of Germany and Austria, Dr. Emple reported that Lutherans were living like refugees in poverty and want, while Russian occupation authorities derided Christian America for its failure to supply food. The synod re-elected its president, H. Reed Shepfer, and its missionary superintendent, Donald A. Hauser. Five clergymen were honored for 50 years each in the ministry: William E. Bauer of Harrison City, Jesse LeRoy Miller of Youngstown, Ohio, Charles E. Schweikert of Mercer county, Ernest O. Graham of Jewett, Ohio, and Merle Rea Kunkelman of Pittsburgh.

* * *

'Speak-easy Bill' Threatens Liquor Control

Threatened passage of the so-called "speak-easy bill," which would remove all restrictions on the number of liquor-dispensing clubs in Pennsylvania for a period of 18 months, is engaging the serious attention of church and civic leaders in this district. This bill, which has already been passed by the state house of representatives, confers upon county courts the power to "sustain, reject, change or modify the findings, conclusions and penalties of the board," thus offsetting the quota law restricting licenses to 1 for each 1,000 population and hamstringing the state liquor control board. Hope for defeating the bill lies in keeping it in a senate committee and in the veto power of Gov. James H. Duff. . . . After a series of discouraging setbacks at Harrisburg a state committee has revived hope for passage of a good fair employment practices bill in this session of the state general assembly. Two bills, both patterned after legislation in New York, have been described as "acceptable" by the committee.

* * *

Heinz Company Contributes Baby Food

H. J. Heinz II, president of the H. J. Heinz Co. and grandson of one of the great Sunday school leaders of a half-century ago, has announced that the company is contributing 3,000,000 cans of its baby food for children abroad. This number triples an earlier offer in which 1,000,000 cans were to be shipped, plus an additional package for each can purchased by American mothers during the week of April 6. Unsolicited cash contributions totaling more than $5,000 have reached the Heinz company and the American Friends Service Committee, which is handling the distribution of the food abroad.

* * *

And So Forth

Robert W. Stackel, pastor of Emmanuel Lutheran Church, Rochester, N.Y., has accepted a call to First English Lutheran Church, Pittsburgh. He succeeds Adam J. Holl, who after a pastorate of 21 years will serve Grace Lutheran Church, Lakeland, Fla.

Vance Yarnelle, formerly assistant minister at Shadyside Presbyterian Church, has been installed as the sixth pastor in the 171-year history of Bethel Presbyterian Church. His successor at Shadyside is Frank Hutchison, who recently returned from educational work in Egypt.

Florence M. Lewis, director of Christian education at the San Marino (Calif.) Community Church, has been appointed to the new position of dean of women and professor of Christian education at Pittsburgh-Xenia Theological Seminary.

O. M. WALTON.

Communist Party Banned in Brazil

Court Decision Is Appealed to Higher Bench—Religious Intolerance Held to be Increasing

SAO PAULO, BRAZIL, May 26.—The most important event of the month in this country was the ban imposed on the Communist party by the supreme electoral court, in which three judges voted for the ban and two against it. The liberal parties and the newspapers opposed dissolution of the Communist group. One reason for criticism of the decision was fear that it will be used to impair freedom of the press. A Communist deputy said that when a similar suppression was attempted in 1935, there were 3,000 members in the party and 30,000 were arrested. Now that the party has 180,000 members, he asked, how many will be incarcerated? One of the dissenting judges quoted Henry Wallace as saying: "Communism . . . is an idea and can be combated only by a better idea."

* * *

Cardinal Backs Court Edict

Roman Catholic Cardinal Camara has announced that all Catholics must obey the judicial decision banning the Communist party. "The issue is settled," he said. The Spanish press hailed the decision with approval; the reaction of the press of other countries has not yet been reported here. A liberal Brazilian newspaper editor describes the action of the court as "the first step on the road to absolutism." The case now goes to the supreme court in a new form, with the Communist party seeking to be permitted to exist as a "civil society," even though it has been banned as a political party. The party meanwhile is urging members to respect the edict of the lower court until the supreme court's decision has been handed down.

* * *

Oppose Raising Statue In Legislature

The house of representatives of São Paulo recently approved the erection of a statue of Christ in its chambers. Now a Catholic deputy has filed a similar petition in the federal house of representatives. The issue has been discussed but not decided. A Protestant deputy of the Labor party, the Rev. Silveira, said this proposal is worse than the actions of the Communists, because it attempts to use religion to seduce the people. The liberal press is attacking it as a violation of religious freedom. A São Paulo paper says the Integralists want to use the proposal to incite ideological conflict, not only with Communists but also with liberals.

* * *

Two Presidents Meet on Bridge

At the opening of the bridge which has been built over the river flowing between Argentina and Brazil, the presidents of the two countries recently met and made speeches. President Perón said: "Our democracies try to practice social and cultural activities in a new world . . . Here work

is the destiny of man—work intended to spread to the ends of the world the new economic and social conceptions which will make democracy the perfect climate for citizenship." President Dutra said in reply: "Brazil wants to grant equal opportunities to all and to cooperate for the welfare of America and the stability of the international economic order. . . . In our countries, every person of every race, belief and color finds opportunities for a decent and honorable life under the protection of law and justice." After the speeches the two presidents held a private conference. Liberal papers in Brazil criticized President Dutra for participating in this conference on the ground that it would create a bad impression abroad.

* * *

Intolerance Is Growing

The minister of war is now investigating the charge that several cadets of the national military school were arrested recently for not attending mass during the special masses for military men. A Brazilian newspaper, which emphasizes that it is "not against Catholicism," declares that such arrests indicate that Catholic intolerance is increasing. It also notes "with regret" that two priests were recently appointed to important posts in the immigration department. The paper fears that they will favor Catholic immigrants and discriminate against others, and points out that selection of immigrants on the basis of their religious views would be unconstitutional. A former priest who is now a journalist stated recently that the Protestant colonies in this country have been an example for the rest of the nation through the honesty, morality, industry and patriotism of their members.

* * *

And So Forth

Several forms of gambling are prohibited in Brazil. A Protestant deputy recently won the approval of a large section of the press by proposing to abolish lotteries. One paper called such gambling practices "our national cancer."

Resignation of Dean Acheson from the U.S. department of state is widely interpreted here as one more indication that the liberal wing of the Democratic party is losing its influence in Washington.

JOAO DEL NERO.

Three 'Bus Proposals' Receive Setbacks

The Pennsylvania supreme court has upheld the directors of the consolidated school in Chester county who refused to provide bus transportation for parochial school students, Religious News Service reports. In Maine, the state senate killed a measure which would have permitted school committees to transport private and parochial pupils on regular school buses. The Maine house of representatives had previously approved the bill. A bill proposing transportation of parochial school children in tax-supported public school buses, which had been introduced into the Wisconsin legislature, has been withdrawn by the assemblyman who sponsored it. He explained that he acted to prevent "virtually inevitable" defeat of the proposal on the floor of the legislature. Earlier, the assembly committees on education and transportation had recommended that the bill be killed.

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CHARLES SCRIBNER'S SONS

Sees Greenville Case as Setback

Many Southerners Previously Opposed to Federal Lynching Laws Now Fear They May Be Needed

NASHVILLE, June 11.—Now that the jury in Greenville, S. C., has acquitted the group of white men who confessedly took a Negro from the hands of the law and murdered him, many southerners who were opposed to federal laws on lynching admit that they see no alternative. One of the most influential of southern editors, Ralph McGill of the Atlanta *Constitution*, has voiced such an admission. The verdict in the Columbia, Tenn., case, in which all but one of the Negroes accused of rioting were freed, had given hope that the tide of prejudiced verdicts in the south was turning. The case of the one man still in custody is now under appeal before the state supreme court, and there is little doubt that he will be freed for lack of convincing evidence. However, the indictment by a federal grand jury of the 50 victims of false evidence in the Columbia tragedy suggests that a federal jury would not always insure justice in such cases, though the fact that the jury panel was selected from areas outside the local community offers hope.

* * *

Nashville Re-elects Mayor In Hectic Contest

Nashville has just gone through a hectic municipal election with the issue drawn between the common man and the business interests that have usually governed the city. Mayor Cummins ran for re-election with the support of labor and Negro voters, and with the reactionary *Nashville Banner* and most of big business lined up against him. In his first term, the mayor had been deprived of adequate executive authority by an act of the legislature giving the city a nondescript charter and providing it with what amounted to five mayors. In the last legislature, however, a new charter was granted, largely through the efforts of legionnaires elected for that purpose after the uprisings of veterans in various Tennessee cities. Mayor Cummins was re-elected. The city will join the growing list of southern municipalities which give their colored sections Negro police and firemen. The mayor has promised to use all the power he has to curtail Nashville's smoke nuisance.

* * *

Professor Leads Fight for Municipal Reform

Prof. J. E. Windrow, director of the demonstration school of Peabody Teachers College here, has become the chief crusader for municipal reform in matters of health, housing, slum clearance, smoke abatement, traffic congestion, lack of hospital facilities and so on. His efficiency in citing facts and his courage in advocating reforms mark him as a rare leader among the hundreds of professors in a city noted for its culture and its institutions of higher learning, and he is gladly heard by luncheon clubs and other civic groups. Heretofore, it was practically unknown for a professor to take part in any kind of civic welfare work beyond charity. The *Tennesseean* has joined in Dr. Windrow's crusade and comments: "The 'Athens of the south' has the only full-scale reproduction of the Parthenon in the world. Do you know also that half the homes within its limits do not have running water or toilet facilities? And that at least one-fourth of its 48,000 dwellings are in need of major repairs? And that the population is steadily moving out of the city, leaving a widening circle of blighted property around the business and industrial districts?"

* * *

Denominational Groups in South Take Stands

Throughout the south, church groups have been speaking out on current questions. Various Baptist state conventions have condemned race hatred and discrimination of all sorts. In Georgia, white Baptists invited representatives of Negro Baptist churches to participate in one of their convention sessions. Delegates from 600 Baptist youth organizations voted a minimum bill of rights for Negroes; it included equal rights to an education, to the vote, to jury service when members of their race are being tried, to equal pay for equal work, and to all types of skilled jobs. The North Carolina-Virginia conference of the Congregational Christian Churches denounced "Bilboism" and the Ku Klux Klan and resolved that "the witness of the church must begin at home; its first obligation is to renounce racial caste within its own fellowship." The South Georgia Methodist conference voted to raise minimum salaries for its pastors from $800 to $1,500 for families without children, with an extra $100 added for each child up to three. The North Carolina Lutheran synod recommended a minimum salary of $1,800. A North Carolina Methodist conference approved a ruling that no one who drinks, sells or advertises intoxicating liquors may be appointed to any official church position.

* * *

And So Forth

North Carolina is establishing departments of religion in its state university and in its two state colleges.

The Kenton county (Ky.) ministers' association led a fight that resulted in disbarment of the state's attorney from practice in the federal district court of that area because of his failure to enforce the law against gambling in the city of Covington.

The Church of God has broken ground at Red Bay, Ala., for a tabernacle to seat 150,000 persons. It will, the denomination claims, be the biggest church in the world.

ALVA W. TAYLOR.

Senate Decides Churches May Refuse Census Information

The U.S. Senate has passed a bill permitting any religious denomination or church to refuse information on its membership to the census bureau, Religious News Service reports. The bill amends legislation which makes it a penal offense for any person or organization to refuse to disclose figures requested by the bureau. Senator Saltonstall of Massachusetts spoke for the bill, noting that "it is of particular importance to the Christian Science Church."

Labor Rebukes Outside Critics

British Party Meeting Names Shinwell, Conservatives' Target, Chairman; Votes Down Rebel Moves

LONDON, June 2.—The story of the Labor party meeting at Margate may puzzle observers from afar who take too seriously the bold claims of this or that group to speak for Labor. The meeting revealed the singular poverty of support given to the rebellious elements by the rank and file of the party. No rebels were elected to the party committee. It is probable that the election of Mr. Shinwell as chairman is due to the fact (which he counts an honor) that he occupies the position of Enemy No. 1 in the minds of die-hard Conservatives. It is conceivable that Labor means to make it clear that it is not going to accept the judgment of opponents upon its leaders. The meeting was memorable chiefly for the enthusiastic support given to the policy of the government as defended by its spokesmen. Mr. Morrison stated that "from now on what we get in social benefits and higher wages we shall have to earn by higher production." In general, the mind of Labor is against any retreat or compromise.

* * *

Seek Lay Help to Raise Clergy's Wages

The House of Laity of the Church of England is issuing a challenge to laymen to secure for the clergy a minimum of £400 as an annual salary. In this way the church hopes to meet the crisis brought about by the decrease in income from endowments. About 7,500 parishes have been receiving income from local loans, on which, because of financial changes, there will be a loss of £49,000 a year. Further, through the changes brought about by the transport bill, parishes which own railway stocks face a decrease in income totaling £41,500. Lord Selborne, one of the leaders in the House of Laity, says: "There must be a great new giving on the part of the laity and a revolutionary change of heart. Too long have they lived on the endowments and generosity of ancestors."

* * *

Society of Friends to Aid Its C.O.'s

Over Whitsun the 279th Yearly Meeting of the Society of Friends has been holding its private sessions at Friends House, London. Records for 1946 show that the society has a total of 20,661 members in Great Britain. The sessions revealed no weakening in the Quaker attitude toward compulsory military training, much of the time being devoted to considering how members could best help young Friends faced with the difficult decisions which conscription involves.

* * *

Power Station Obscures View of St. Paul's

The decision of the government not to reconsider its approval of the location of the Bankside electrical power station on the south bank of the Thames was announced and defended by Mr. Silkin. In St. Paul's on Whitsunday the dean, Dr. Matthews,

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made a severe attack upon the proposal. He said that the chief argument against the project was not that the new station would obscure certain views of St. Paul's but that its location as proposed would overturn the London county council's plan for the development of that part of the city. "How often will the opinion of those who dwell in cities and plan for the place they love be disregarded by an arbitrary central authority?" he asked.

* * *

Cricketeers Meet Again

At Manchester in the Old Trafford grounds the merry hosts of Lancashire and Yorkshire have gathered to watch their chosen cricket players. I wish myself among them. In the poems of Francis Thompson I find lines in which that seer recalls old cricket matches "as he nears the shadowy coast," and on a certain field

". . . a ghostly batsman plays to the bowling
of a ghost,
And I look through my tears on a soundless, clapping host
As the run-stealers flicker to and fro, to and fro—
O my Hornby and my Barlow long ago."

What Thompson saw, I cannot hope to see, but with him I can see those two men "flickering to and fro" between the wickets.

* * *

And So Forth

Those who wish to find in a brief but authoritative form the beliefs concerning the Lord's Supper held in the different churches should turn to the latest book issued by the Religious Book Club and published by the Student Christian Movement. It is *The Communion,* a symposium.

The Committee for Christian Reconstruction in Europe has arranged for a group of younger theologians representing all branches of Protestantism in Great Britain to visit German universities in July. All the visitors will make addresses in German, but their principal work will be to discuss British and German theological problems with college staffs and students.

At the united service of international Christian witness held in Westminster Abbey on Whitsunday the first lesson was read in German by my friend Julius Rieger, the second in Russian by Vladimir Theokritoff of the Russian church. The hymns were from many schools of Christianity. Nothing was lacking to make the worship one in which the people of many nations could unite, each in his own tongue.

C. S. Lewis' new book, *Miracles,* I commend to every serious reader. It deserves serious study; it is not to be considered as light reading. Since G. K. Chesterton there has been no writer so endowed with certain of his gifts as Mr. Lewis. He has the same audacity and the same readiness to give himself away, the same unfailing interest in words.

EDWARD SHILLITO.

Reprints of Holdridge Article Available

The National Council Against Conscription has published reprints of the article "American Militarism," published in the March 19, 1947, Christian Century. They may be ordered at $1 per 100 or $8.50 per 1,000 from the council at 1013 18th St., N. W., Washington 6, D. C.

Call for End to All Conscription

652 Religious Leaders of Three Faiths Urge Worldwide Abolition of Military Training, Armaments

NEW YORK, June 13.—A statement addressed to President Truman and Congress and signed by 652 Protestant, Catholic and Jewish leaders protests against peacetime military training and urges that the nation's leaders seek immediate agreement of all nations "to a program of universal abolition of conscription and universal disarmament with international control of the development of atomic power for peaceful purposes." "People everywhere long for peace, and therefore all governments, including our own, profess disarmament to be their goal," the religious leaders point out. "Clearly a nation cannot prepare for war and prepare for peace, arm and disarm, at the same time. Adoption—for the first time in our entire history—of peacetime conscription is a measure of war and preparation for war."

* * *

Africa Committee Approves Trusteeship Principle

The principles of trusteeship as developed by the United Nations and its trusteeship council offer to the vast populations of Africa the greatest hope now on the horizon for economic and social development and for future self-government, the Africa committee of the Foreign Missions Conference declared at its annual meeting this week in Hartford Seminary, Hartford, Conn. Counseling with the committee during the sessions were representatives of the British missionary societies, of the United Nations, of some of the colonial governments and of the U. S. state department. In outlining plans for future strategy of both European and American Protestant missions to Africa, the committee listed as of immediate importance development of higher educational institutions, organizing or strengthening united Protestant councils of churches, stressing among the peoples the ideals of the Christian home, development of a comprehensive health program, securing hundreds of new missionaries, and development of closer cooperation among mission boards and with colonial governments. L. K. Anderson of the Presbyterian Church, U.S.A., presided over the meeting, with Emory Ross, executive secretary of the committee, leading the discussions.

* * *

Missions Conference Issues Call To Help World in Chaos

A call to Christians throughout the world to employ all the newest techniques of a scientific age in proclaiming the teachings of Christ and to "work harder, faster and more effectively than ever before" was voiced here this week by the Foreign Missions Conference. Release of the call, entitled "Help for a World in Chaos," to all major Protestant church gatherings to be held in this country and abroad during the coming year was authorized at the closing session of the two-day meeting of the conference's committee of reference and counsel, which serves as the mission organization's executive body. "Asia is in a ferment of revolt against Western imperialism, of inner tensions and civil war," says the call. "Africa has not yet reached the stage of explosive action, but underneath there is seething unrest. . . . Europe is bled white of wealth, inherited ethical convictions and religious faith. . . . Latin America's traditional form of Christianity no longer appeals to intellectuals and condones low ethical standards for the masses. In North America racial segregation and injustice is the accepted pattern . . . If Christianity is honestly believed and practiced, it will solve all problems of human maladjustment."

* * *

Sunday School Pupils March, 120,000 Strong

More than 120,000 Sunday school pupils of Brooklyn and Queens marched in the 118th annual Sunday School Union parade held last Thursday and were reviewed by Governor Dewey, Mayor O'Dwyer, Borough President Cashmore and other notables. They represented 300 Sunday schools. Each year the marchers reflect more clearly the cosmopolitan character of Brooklyn's population. Observers this year were impressed by the increase in the number of Sunday schools which included Negro, white, Chinese and Japanese members. In the worship service held before the parade and in the line of march, pupils of Puerto Rican, Negro, Italian, Spanish, Scandinavian and other racial stocks intermingled in common witness to Christ.

* * *

And So Forth

A two-volume publication by the National Jewish Welfare Board discloses that 550,000 Jews served in the armed forces during World War II. Of these more than 11,000 died in service (7,500 in combat), and total casualties exceeded 40,000.

The Armenian Apostolic Church of St. Gregory the Illuminator has been given the use of the parish house of St. Peter's Protestant Episcopal Church "until a more permanent home can be found."

The Presbyterian Board of Foreign Missions on Monday commissioned 60 candidates who will serve as missionaries in 12 countries.

Mrs. Ella A. Boole of Brooklyn, who has been president of the World's Woman's Christian Temperance Union for the past 16 years, announced her retirement at the union's first postwar convention, held this week in Asbury Park, N. J. Mrs. Boole, who is 88 years of age, will be succeeded by Mrs. J. Forrester-Patton of Scotland.

Clarence E. Krumbholz, executive secretary of the division of welfare of the National Lutheran Council, has been named head of Church World Service's new committee on displaced persons.

J. HENRY CARPENTER.

Missouri Refuses to Bar Clergy From Public School Teaching

A bill designed to prevent ministers or members of religious orders from teaching in Missouri public schools was defeated by the state house of representatives during its recent session, Religious News Service reports. The legislator who introduced the bill had pointed out that the presence of 82 nuns and a number of ministers among the public school teachers of Missouri violates the state constitution and the principle of separation of church and state.

Cites Examples Of Intolerance

Wingfield's Comments on 'Witch Hunting' Bring Stories of Individual and Group Use of Smear Tactics

MEMPHIS, June 9.—In a sermon published in the May number of the *Pulpit*, this correspondent concluded that in the years just ahead attacks by "heresy hunters" and bigots on socially minded people will be the rule and not the exception. Since then he has received over 100 letters telling of instances of such attacks. A pastor in a near-by community wrote of a brilliant, socially minded professor who was addressing the town's leading luncheon club on the Truman Doctrine and its implications when he was interrupted by an evangelist, a guest of the club, who loudly asserted that the speaker was uttering "communistic stuff" and that such teachers should be "taken in hand" by the community. The club members applauded the evangelist and booed the professor. Later, several men called on the president of the college where the speaker teaches and asked that he be dismissed, threatening to withhold financial support if he were retained.

* * *

Church Assembly Grounds Reveal Intolerance

All the letters told depressing stories revealing the intolerance of civic groups, but no incident they related was more discouraging than the instance of intolerance on the part of church people which had prompted the published sermon and in which an 80-year-old woman in the writer's own congregation was the victim. This woman, a Ph.D., founded one college and served as president of another, and gave the acreage in the Tennessee hills on which a well known industrial and labor school was built. Because the school specializes in training labor leaders, proponents of the status quo have continually attacked it as "communistic." Although the woman has had no connection with the school since she contributed the land, that was considered by the leaders of the church-connected assembly grounds where she has spent the summers of her retirement as reason enough to bar her from the room she has customarily occupied. They wrote her that her room had been taken by someone else and that she could no longer expect to find a welcome on the grounds.

* * *

Tennessee Adopts Textbooks Written by Negro

The Tennessee state textbook authority has adopted two books written by Merl R. Eppse, the first time in the state's 150-year history that works by a Negro have been approved for use in the schools. The books are *The Negro, Too, in American History* and *An Elementary History of America Including the Contributions of the Negro Race*. The author is director of the division of history and geography at the Tennessee Agricultural and Industrial College, Nashville, where as a teacher for 19 years he has contributed much to the betterment of race relations. He is a member of the Association of University Professors and the National Council of Social Studies, and is president of the Association of Social Science Teachers in Negro Schools.

* * *

All-Negro Town Needs No Jail

Mound Bayou, all-Negro town in Mississippi with a population of 1,100, is proud of its 42-bed hospital and of the fact that it does not have a jail and has had no need for one for years. The town was founded in 1887 by two cousins who had been slaves. Mayor B. A. Green, a Harvard law graduate, is the son of one of the founders. The Knights and Daughters of Tabor, a fraternal and social organization, has its national headquarters in the town. C. J. Carson, vice-grand mentor of the body, says that relations between Mound Bayou and other towns in the Delta are very satisfactory.

* * *

Amish Farmers Find New Home in Tennessee

Of the group of Indiana Amish farmers who are evading "worldly schooling" by migrating to Lawrence county, Tenn., John G. Crew, superintendent of schools for the county, says: "They are sturdy, hard-working folk and will be an asset to the county in which they will find the freedom they have been seeking." The two states have similar school laws, but Indiana requires that children attend approved schools. The state approved the group's grammar school, but not its high school, and said the children must attend a public high school. In Tennessee, the state does not supervise private schools, and does not interfere so long as children go to some school through their 16th year.

* * *

And So Forth

A meeting was held in Nashville late in May to discuss the feasibility of organizing a Tennessee council of churches. A continuation committee was set up looking toward a statewide meeting in the fall.

R. C. Rankin of Lindsay Memorial Presbyterian Church, U.S.A., is the new president of the Memphis ministers' association. J. J. Walker of Central Disciples Church succeeds this correspondent as president of the local council of churches. The council hopes soon to employ a full-time secretary.

MARSHALL WINGFIELD.

Cooperation in Honduras

Inter-Mission Group Plans How to Avoid Duplication, Meet Future Problems

LA CEIBA, REPUBLIC OF HONDURAS, June 2.—The Inter-Mission Committee of Honduras, now a year old, recently held its second meeting in San Pedro Sula. (See account of its formation in The Christian Century for March 13, 1946.) Two new groups were admitted to full membership, making a total representation of six missions. The Zion Methodist mission, last year taken over by the United Brethren in Christ, was represented by James Elliott; the Friends mission, by Josephine Still. Harold N. Auler, the host, represented the Evangelical and Reformed mission; J. W.

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Limkemann, the Central American mission; Ellery Echlin, the National Holiness Missionary Society; and Werner G. Marx, the Moravian mission.

Majority decisions of this committee become "recommendations" sent to the conferences of the respective missions, which in turn pass on the recommendations they approve to their home boards. Thus any action which fails to meet the approval of the local conferences or the home boards is automatically "killed" so far as the Inter-Mission Committee is concerned. It is felt that this "one member veto" system is necessary to insure smoother running and full cooperation. Last year's recommendations, which were subjected to this double sifting, came back with only one significant veto; the home board of the Central American mission objected to cooperation with the Committee on Cooperation in Latin America.

New action of the committee looks toward a better definition of the territory each mission occupies, with a clear understanding that "no two missions should work in the same territory of a *municipio* as understood by Honduras law, except by consent of the Inter-Mission Committee."

Expect Catholic Restrictions

Many observers see in Honduras a renewed interest in the Roman Catholic Church as the "official" religion of the country. To a small wooden figure found near the village of Suyapa 200 years ago are attributed a number of miraculous feats. Now the national congress has passed legislation making the home of this figure, the church at Suyapa, the national shrine of Honduras. Much time and thought was spent by the committee in discussing policy and possible action in the event of any future hindrance to the free movement of missionaries.

President Tiburcio Carías Andino sent the following message to the meeting: "I pray for a happy outcome of the cultural activities in which you are engaged, the primary objective of which is to inculcate in the Honduran a love of culture, of work and of country, by means of the spiritual resources at your disposal."

Free interchange of information, such as the salary scale of national pastors and teachers, was a characteristic of this year's meeting. The language study plan for new missionaries comprising two years in Spanish was approved. All member missions have pledged themselves to patronize the new Evangelical bookstore which the Central American mission has established in the capital city. WERNER G. MARX.

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Churchmen Study State Legislation

Launch Illinois Seminar to Obtain and Disseminate Information on Issues of Significance to Public

CHICAGO, June 13.—The first sessions of an Illinois churchmen's legislative seminar similar to the seminars already launched in Washington, D. C., New York, Connecticut and New Jersey were held in Springfield May 20-22. Arrangements for the experiment were made by the Illinois council of churches and the church federation of Greater Chicago. Among the 50 persons who attended were those with administrative responsibilities in the various denominations and in committees of social action, along with representatives of women's groups in the state. They called on Gov. Dwight H. Green, who commended their efforts to inform themselves about legislative matters and to serve as mediums for dissemination of information on them.

* * *

Hear Appeals for Wider Interest In Public Issues

At a dinner meeting in Springfield, each member of the seminar had his senator or representative as guest. Senator A. L. Marovitz pleaded with the passion of a Hebrew prophet for the churchmen to help bring an emphasis on human welfare into the political life of the state and nation. He told members of the seminar that they would either have to work for good public administration and legislation or accept the responsibility for bad public service. Frank McCulloch of the Congregational Christian Churches warned that by its failure to offer guidance for the formation of opinion on legislation, organized religion is showing itself inept rather than informed, intelligent and effective.

* * *

Plan Study of Both State And Local Legislation

During the seminar meetings, work groups met with state officials and legislators and attended committee sessions and hearings. They decided to convene in Springfield every two years at the beginning of each session of the legislature, to encourage local legislative conferences which would consider also local government administration, policies and legislation, and to seek for the state seminar official endorsement and representation from denominational bodies. A committee was set up to plan for the next seminar, to consider establishing a Springfield information service for the churches, and to confer with youth groups about establishing a youth legislative seminar at the state capital and legislative conferences in local communities.

* * *

Chicago School Picture Is Brightening

Recent developments indicate that politics are out of the Chicago schools, as demanded by the North Central Association of Colleges and Secondary Schools if the local high schools are to continue on its accredited list. Last week the new board, constituted from persons recommended by

a panel of educators, elected as its president Charles J. Whipple, a business man and a Republican. His nomination was made by a member of the C.I.O. and seconded by a member of the A. F. of L. The board has chosen Harold C. Hunt of the Kansas City, Mo., schools as the new superintendent. All signs point to an able and independent administration of Chicago's educational system.

* * *

Church Home for Aged Gets a Hospital

The Presbyterian Home in Evanston on June 3 dedicated a 54-bed hospital for the use of the 123 elderly persons who reside there. Twenty-three beds will be set aside for convalescents who in many cases will come from other hospitals. The hospital is a memorial to Mrs. Louise Wilson, daughter of a Chicago pioneer, whose bequest made it possible. Room furnishings were provided by individuals and organizations in the Presbyterian churches of the area.

* * *

And So Forth

The famous Champaign, Ill., decision upholding the public schools in granting released time for religious education is being appealed to the Supreme Court.

Delegates to the 95th annual meeting of the Western Unitarian conference, held here in May, passed a resolution opposing racial discrimination, calling for fair employment practices and urging state laws which would prohibit restrictive housing covenants.

The fifth national conference of the Congress of Racial Equality, like the first, is to be held in Chicago this month. Workshops will be conducted in non-violent action against racial discrimination in "Y's," in travel accommodations, in public eating places, and in employment, particularly in department stores and public utilities.

Howard P. Weatherbee, associate executive secretary of the Chicago church federation, has been named director of the campaign to raise $1,000,000 for restoration and expansion of Anatolia College in Greece. His headquarters will be in Boston.

Courses in church administration and public relations, in the church and rural life, evangelism, organized labor and family life, and in the minister's reading and the book of Revelation are to be offered at the "college of Christian life" to be held for Methodist ministers of the state at Urbana July 21-25.

CHARLES L. VENABLE.

United Presbyterians Defer Action on Union

At the annual meeting of the General Assembly of the United Presbyterian Church, held recently in Sterling, Kan., final action on the plan for union between the denomination and the Reformed Church in America was postponed until 1950. An informal ballot on union will be taken during 1949. The assembly elected S. A. Fulton, industrialist of West Allis, Wis., as its new moderator.

Sermon Contest Entries Heard on WOR

Each week one of the sermons submitted in the "Sermon of the Year" contest conducted by the *Churchman*, Episcopal weekly, is being read over station WOR, New York. At the end of the year the 52 sermons, which deal with issues bearing on good will and understanding, will be published in book form, and the three judged best will receive awards of $1,000, $500 and $250. The radio station reports that letters received indicate that the sermons are making a "deep impression" on listeners. Application blanks for submitting sermons in the contest may be obtained from the *Churchman*, 425 Fourth Ave., New York 16.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Bells of San Fernando (Screen Guild) *Melodrama.* Young Irishman leads revolt of "vassals" of Spanish overseer who dominates California valley in pioneer days. Good possibilities wasted by *ineffectual treatment.* M,Y

Framed (Col.) *Melodrama.* Young mining engineer becomes involved in plot by bank officer and unscrupulous girl friend to murder him, leave his disfigured body as that of officer while they make off with bank's funds—but he refuses to play the victim. Another *tense, hard-bitten* tale featuring violence for its own sake, sordid drinking scenes, etc. M

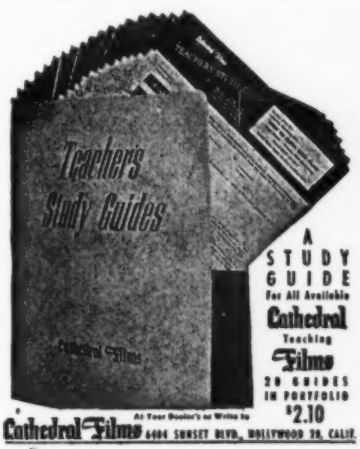
High Barbaree (MGM) June Allyson, Claude Jarman, Jr., Van Johnson, Thomas Mitchell. *Drama.* As aviator in downed seaplane drifts helpless on the Pacific, flashbacks present incidents from his youth in Iowa town, particularly those in which seafaring uncle tells of a chance-glimpsed island paradise, the location of which turns out to be near by, with rescue waiting, thanks to uncle's lucky hunch. Miraculous ending keeps this from being anything but a *Hollywood fairy story,* but the flashbacks are for the most part *honestly,* effectively done, with constructive values stressed. M,Y

One World or None (Film Publishers) *Animated short* explaining implications of research in atomic weapons, comparing extent of destruction with that of the past, pointing to imperative course ahead. A *lucid, sobering* presentation of facts not easily grasped when set forth in printed words. M,Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Gallant Journey, Henry V, Margie, Marie Louise, Sister Kenny, The Yearling.

For Mature Audience: The Angel and the Badman, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Farmer's Daughter, It's a Wonderful Life, Man's Hope, My Darling Clementine, Pursued, The Sea of Grass, Smash-Up, The Well-Digger's Daughter. 6-25-47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